

Federal Council BULLETIN

Vol. XV, No. 7



September, 1932

A United Call to Penitence and Prayer

**Through Jesus Christ
Our Lord**

By **LESLIE D. WEATHERHEAD**

**Church Attendance:
The Facts and Their
Meaning**

By **ROGER W. BABSON**

**On Being a Minister
These Days**

By **WILLIAM K. ANDERSON**

**The Spiritual Chal-
lenge of the
Economic Crisis**

By **WILLIAM H. BODDY**

A JOURNAL OF INTERCHURCH COOPERATION

Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

ASSOCIATION OF WOMEN PREACHERS Chicago, Ill.....	September 13-16
BI-ANNUAL CONVENTION, EVANGELICAL BROTHERHOOD St. Louis, Mo.....	September 17-20
FEDERAL COUNCIL, COMMISSION ON EVANGELISM New York, N. Y.....	September 23
FEDERAL COUNCIL OF CHURCHES, ADMINISTRATIVE COMMITTEE New York, N. Y.....	September 23
FEDERAL COUNCIL, COMMITTEE ON WORSHIP New York, N. Y.....	September 26
COMMITTEE OF REFERENCE AND COUNSEL, FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA New York, N. Y.....	September 28, 29
FEDERAL COUNCIL, COMMISSION ON SOCIAL SERVICE New York, N. Y.....	September 30
INTERNATIONAL CONVENTION OF THE DISCIPLES OF CHRIST Indianapolis, Ind.....	October 11-16
UNITED LUTHERAN CHURCH IN AMERICA Philadelphia, Pa.....	October 12
FIVE YEARS MEETING OF THE SOCIETY OF FRIENDS Richmond, Ind.....	October 18-24
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WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES New York, N. Y.....	November 10-12
AFRICA CONFERENCE, FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA Hartford, Conn.....	November 25-28
INTERDENOMINATIONAL CONFERENCE ON THE CITY CHURCH Chicago, Ill.....	November 29-December 2
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Federal Council Bulletin

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VOL. XV, No. 7

SEPTEMBER, 1932

THE EDITORIAL OUTLOOK

A Prayer for the Village Church

(Which the Lord pitched, and not man—Hebrews 8:2)

BOARD UPON BOARD the little church is building,
Far down the street we hear the hammers ring.

Lord, let the work go forward sweetly, kindly,
Marred by no envies, no discordant thing.

Lift Thou Thy hands above each room in blessing;

Hallow these floors to weary, wayward feet.

As sunshine through the panes, let truth illumine

All those who gather, make their coming sweet.

Bless him who comes, the bread and wine dividing;

In hungry souls let fears and doubtings cease;

Faith, hope and love, take here their gracious dwelling,

Till this shall be in truth a House of Peace.

Humble and small, yet fair and pure and comely,

Fit for Thy presence—part of Thy great plan,

So all who gather here shall know it surely
Is the Lord's pitching, not the work of man.

BERTHA GERNEAUX WOODS
in *The Congregationalist*

American Christians Called Unitedly to Penitence and Prayer

"YOU CAN'T LIVE in Fleet Street these days and let the news of the world pass through your hands," says Hugh Redwood, night editor of the *London News Chronicle*, "without being convinced that we are rapidly approaching a big climax." His remark was prompted by his sense of the suffering and distress of millions of men and the disordered state of society generally. And he adds that "if one did not believe in the reality of God one would feel as helpless, as hopeless, as straws on the edge of a whirlpool."

It is such a combined sense of the need of mankind and of the resources available in God to meet that need that has prompted the heads of twenty-six great denominations to unite in a call for a simultaneous period of penitence and prayer at the beginning of their Fall activities, as outlined on another page of the BULLETIN.

The need for such a united observance by Christian people calls for no argument. As the General Assembly of the Presbyterian Church in the U. S. A. said in the resolution that first suggested the observance, "As in the days of old, God has been speaking to us, through the tragic events of the war, the abuse of unprecedented prosperity, and now through the suffering and disillusionment of these days of depression; and yet we have not returned to God." And the Virginia Christian Missionary Society of the Disciples of Christ, in similar tenor, declared that we ought all now "to face the issues from a Christian viewpoint, to develop spiritual attitudes toward the problem, and above all to become

susceptible to Divine influences and leadership, which are best operative through humble and contrite hearts."

The impressive response to the proposal for a period of penitence and prayer springs out of the deep conviction that at bottom the present difficulties of the world are moral and spiritual. They signify that in our social and economic and international life we are somehow gravely out of harmony with the will of God. There is a Christian way of life for individuals, for social groups, for nations. It is the repudiation of this way of life that is the root cause of our present ills.

Our social problems, in the last analysis, are personal problems. They spring out of wrong attitudes and motives in our own hearts. The first requisite, therefore, is to search our own souls, to confess our own sins instead of talking of sin and wrong in general, to purge our own hearts of the selfishness and low motives that keep us from following in the Divine path. The second requisite is for lives thus purified to lay hold of the exhaustless riches of God that are available when, but only when, we seek first the Kingdom of God and His righteousness.

That in the days of our so-called prosperity we thought of the Kingdom too materialistically can hardly be doubted. We assumed that if only there were material plenty for all we should have the Kingdom of Heaven on earth, forgetting that the Kingdom "is not meat and drink but righteousness and peace and joy in the Holy Spirit."

Thinking in such materialistic terms, we have too easily assumed that through various crusades of reform or merely external measures we could secure a world according to the mind of Christ. Even today are we not too prone to assume that financial and political adjustments are sufficient to secure the world's recovery? Are we not tinkering too much with symptoms and neglecting the basic cause of our trouble? We need to realize more vividly that we shall have no ideal world except as it exists, first of all, in regenerated hearts. It is only through personalities redeemed from self-seeking, from greed and the lust of power, dedicated to personal holiness and the way of love, that God can accomplish His good purpose for mankind.

The Editor of *The Christian World* (London) said not long ago, "The basal fact in the present world situation is that individual and national greed, nakedly pagan, has been

ruling the world, and as an order of life it is collapsing in failure." The special period of penitence and prayer will abundantly serve its purpose if it makes us all more conscious of this fact and calls us afresh to seek the way of Christ in which alone is true salvation for the individual, the nation and the world.

United in Big Things— Divided in the Small

"WHY I AM a——ist and not a Methodist."

"Why I am a——ist and not a Presbyterian."

"Why I am a——ist and not a Disciple."

A series of articles with these and similar titles in a certain denominational paper a few weeks ago reminded us how seldom one ever sees such controversies nowadays. Debates as to the superiority of one denomination over another have become amazingly rare. Why?

The reason is not far to seek. It is because we have pretty generally come to realize that the disputes among Christians, however vital and significant they have been historically, do not concern matters of primary importance today but are secondary only. The points at which the Presbyterian *differs* from the Methodist are trivial in comparison with the points at which they are agreed.

And nothing is quite so conducive to the spirit of unity and the practice of cooperation as the clearer realization that all Christian people, despite their many separate organizations, are actually united in the *great* things which they affirm and to which they desire to bear witness before the world. If only we could all constantly keep in mind what the great things are!

Even in the time of St. Paul it was necessary for Christians to be reminded that the lesser things on which they differed must not be allowed to stand in the way of fellowship. To those who insisted on making the inherited practice of circumcision an occasion for discord and division he declared, "circumcision is nothing and uncircumcision is nothing, but—". There *was* something which meant everything but it was not circumcision and they must learn to see things in true perspective.

Just as those first-century Christians needed to be reminded what the big things were, so do we. What are the big things?

First of all, surely, the fact of God and our

relationship to Him. For an age that has become cynical and skeptical of spiritual reality, nothing can be of such crucial moment as our faith in God. And that is something that we all share in common.

Secondly, our loyalty to Jesus Christ, in whom we see God's will for us and all men revealed. A generation in which clever but superficial men can talk of Him as merely a "dead Galilean peasant," needs nothing more than the united witness of all Christians to the Living Christ as Lord and Savior. And that is something of which no denomination has a monopoly.

Thirdly, the value of the Church, as the Body of Christ's people, the world-wide fellowship of those who love Him and in dependence on the Holy Spirit seek to carry on His work. For an age that is acutely aware of the need for fellowship—a fellowship that shall bind races, nations and classes into a unity—the fact of the Church is of primary importance. However different our ideas as to the organization and worship of the Church, we are at one in our devotion to it.

No one of these three *great* things is the exclusive possession of any denomination. They are a common heritage. Can anything be more necessary than that by our conduct as churches we should make this unity clear to the world?

Why Christianity Is Concerned With Economic Problems

THE RECURRING OBSERVANCE of Labor Sunday has again focused attention—more strongly than ever because of the present critical period in our economic life—on the concern of Christianity with economic and industrial matters. That concern is no casual thing, no mere side-interest. It is inseparable from the Gospel. It rests upon two main facts of Christian history and experience.

First, Christianity in its origin in the teaching of Jesus and by the terms of its charter in the New Testament is committed to the principle that human life is of incalculable worth and that personality outweighs all other values. In its very beginnings Christianity was bound up with the spiritual aspirations and the destiny of the common man. The Magnificat has well been called the "storm song of democracy:"

"He hath put down the mighty from their seats,
and exalted them of low degree.

"He hath filled the hungry with good things;
and the rich He hath sent empty away."

This fiery poem, taken alone, is not an adequate expression of the Christian attitude, but it reveals the deep social roots of Christianity.

The modern age, more than any other in Christian history, emphasizes the importance of this concern for the common man. Vast accumulations of property and giant machines have engulfed the individual worker, taken away the status which labor once enjoyed, concentrated the industrial population in congested communities and surrounded them with physical and moral hazards. Christianity, which seeks to redeem and enrich human life, must deal with the worker's material environment and with the economic conditions that limit his development if its ministrations are to reach the worker himself. The much-talked-of conflict between individual and social religion loses its meaning when Christianity sets out in the modern world to *find* the individual. He is too deeply enmeshed in the social system with its exacting factory discipline, its congested housing and low living standards to respond permanently to influences which do not affect this environment.

The second main fact upon which the concern of Christianity for economic and industrial conditions rests is the social quality—the fellowship aspect—of Christianity itself. It has ever been a religion of brotherhood. Its most holy sacrament is the outgrowth of a simple community meal in which neighbors broke bread together. From the beginning they could say:

"We share our mutual woes,
Our mutual burdens bear."

The Christian Church has been appropriately called the "beloved community," for its central fact is fellowship.

Today Christianity faces the task of introducing fellowship and vindicating brotherhood in a world where conflict and competition between individuals and groups continually deny the Christian testimony. And the greatest of conflicts is the battle for bread, the struggle for economic security. The Christian way of life stands or falls on the proposition that men may carry on all the essential functions of society without a perpetual clash of interests. Our economic life is basic to every human interest. Christianity proposes to spiritualize it by making it a sphere for fellowship.

A Friend in Need Is a Friend Indeed

AS READERS OF THE BULLETIN can readily imagine, the present period of financial stringency has seriously affected the Federal Council of Churches. Despite every possible economy and radical reductions in expenditure, the problem of securing the resources for its most vital work is too acute to be easily exaggerated. At the same time it has been immensely heartening to discover how many friends are rallying to its support. Most of the gifts are necessarily small but they are numerous.

One of the new friends, a Methodist minister who directs the splendid work of the Wesley Foundation in Harvard, has recently made a proposal which has been deeply appreciated. After describing his own difficult financial problems, both in his personal budget and in that of his work, he says: "Yet it is plain that something ought to be done for the Council at just this time when Protestant cooperation is so needful. Frankly, my back is pressed hard against the wall, but if I knew that 200 persons would give \$5.00 each, or no one of them would be held, I would gladly put down my name as one of these. That would bring \$1,000 . . . The trouble with us fellows is that we are simply snowed under, but our hearts are warm toward the Federal Council. We will hesitate to put in even \$5.00 if we do not know whether anybody else is going to do likewise, but we will come across on a proposition that will insure a reasonably sized total."

If any of our readers feel that they can accept this minister's challenge and contribute as much as five dollars at this time, their gifts, combined with similar gifts from others, will mean a decided reinforcement of the united work of the churches at a time when it was never quite so urgently needed.

Omens of Peace

SEVERAL EVENTS of the summer have had a vital bearing on the quest for a righteous international order and world peace. Certain of these events have been favorable, others unfavorable. On the whole, there is more occasion for hope than for despair.

The proposal of President Hoover for a thirty-three percent reduction of the world's armaments has captivated the imagination of peace-loving people. It has been estimated

that the general acceptance of this program would save the world ten to fifteen billion dollars and the American people at least two billion dollars within the next decade. Vastly more important than the financial saving would be the wholesome effect on attitudes of confidence and goodwill among the nations.

It is disappointing that the General Conference for the Limitation and Reduction of Armaments did not find it possible prior to adjournment to adopt the essential features of this proposal. The Conference did, however, agree upon a set of tentative conclusions which will have the effect of making the American program the working agenda of the Conference when it resumes its sessions next January. There should now be a re-summoning of the conscience and the will-to-peace in the churches so that the Disarmament Conference when it reconvenes will feel the impact of the prayerful concern of Christians for deliverance from the menace of armaments.

The results of the Lausanne Conference on reparations are a distinct gain for peace. Germany's reparation debt, originally assessed by the Allied governments at \$31,000,000,000, has gradually been adjusted over the years until now, at Lausanne, common sense and the sheer force of economic facts have whittled the figure down to \$714,000,000. A threatening cloud upon the horizon of tomorrow's world has been dissipated. While the Lausanne agreement does not technically come into effect until the creditor powers have made new and satisfactory agreements with their own creditors, it is generally conceded that the reparations issue is settled. What, now, will the United States do?

The Administrative Committee of the Federal Council, recognizing that any radical reduction of reparations would be impossible without affecting war debt payments to the United States, and believing that nothing is more important than releasing a new spirit of forgiveness in international life, has endorsed the idea of "a revision downward both of war debts and of reparations . . ." Such revision, it is held, should be accompanied "by assurances on the part of the debtor nations that the money thus remitted will not be spent directly or indirectly for increased war preparations." While there are many bridges yet to cross, we may rejoice that the thorny question of war debts and reparations seems nearer solution today than at any time since the close of the war.

There is reason for gratitude, too, in the recently proclaimed American doctrine that the principle of consultation is implicit in the Kellogg Pact. Mr. Stimson, in his New York speech on August 8, said that in view of this implied obligation the United States would be willing to consult with other powers in the event of a threatened breach of the Pact. This is a wholesome advance in the development of American foreign policy.

We would now like to see the principle of international consultation formally incorporated in a treaty which would be in the nature of a supplement to the Kellogg Pact. There should be something more substantial on which to build the platform for future peace than the interpretation of a treaty by a government official. If a Secretary of State of less vision than Mr. Stimson were some day to interpret the Kellogg Pact in just the opposite way, where would we be?

As churchmen and Christians we must never forget that the cultivation of the spirit of peace in the heart is always the supreme need. Pacts and treaties are all to the good. But behind pacts and treaties there must abide that unshakable will-to-peace which it is the business of the Church to develop among all races and nations.

The Message of Herrnhut to World Christianity

THE RECENT MEETING of the International Missionary Council at Herrnhut, Germany, the little town which two centuries ago sent out the first Moravian missionaries, leaves three impressions indelibly fixed in one's mind.

First, the reality of spiritual power. Here we were at the fountain source of a great movement that gushed forth 200 years ago and became a cleansing and vitalizing stream to millions of lives across decades. No fiction this, but a historic fact. Herrnhut witnessed to the possibility of spiritual dynamic, divine visions, divine baptisms. Sublime experiences were possible to men. Zinzendorf and the Moravians had them. What was possible once, is possible again.

Again, Herrnhut spelled Christian fellowship. As Bishop Baudert pointed out, Zinzendorf's spiritual experience was characterized chiefly not by his vision of God, not by his zeal for holiness, but by a spirit of love for the brethren. "The Church became more than an organization; it became a community

of brethren." This communal idea dominates the whole life of the village. They are one family in a sense difficult to portray. One needs only think of church organizations as one usually finds them to realize how far removed they are from the Herrnhut community spirit and community life. The difference is the interplay of love, the literal following of Christ's commandment "That ye love one another as I have loved you."

The third message of Herrnhut was that of missionary passion. Herrnhut portrayed it with a purity and a devotion and a heroism that have few parallels. We were led to fields that were obscure and hard; we were told of lives laid down with seemingly no results. Missionary service appeared more completely sacrificial, with less of pomp and glory, with less of magnificent achievement and marvelous conquest which so greatly characterizes our American church missions. Herrnhut seemed a challenge to a more truly self-effacing, sacrificial life.

Two creative ideas were born of the Herrnhut meeting. The first was the proposal that the Church advance to what was called "the third stage of cooperation." We have had comity, removing friction between missions and churches, and delimiting territory. We have had institutional cooperation in many fields. There remains a higher cooperation, where Churches will pool their monies and men and policies in a given field for the realization of Christ's will. If this creative idea of Herrnhut finds realization, we may expect a truly new era in Protestant missions whose significance will not be less for the home churches themselves than for the missionary cause.

The second creative idea of the Herrnhut meeting was to sound the note of Evangelism on an unprecedented scale. Does this proposal sound archaic? It needs definition. It must be understood in terms of that challenging movement led by Kagawa in Japan. It must be thought of in terms of a united approach by all the Christian forces in a given country to the life of the nation. It must be thought of in terms of a full gospel to all of life, the presentation of a Christ adequate and indispensable for that initial act of individual regeneration but a Christ also whose will means the transformation of society, the cleansing of economic life, the righting of wrongs and the establishment of international brotherhood.

CHARLES R. WATSON

"THROUGH JESUS CHRIST OUR LORD"

By LESLIE D. WEATHERHEAD*

WHY AT THE END of each prayer, do we use the words "Through Jesus Christ our Lord?" or alternatively "In the name of Jesus Christ our Lord?" or "For His name's sake."

It is a very interesting fact that in ancient times it was believed that the use of a person's name gave one the power of that person. In the early days of the Church to ask in the name of Jesus was to link the power of Jesus to the prayer.

At the same time, I think there is a further meaning in the phrase, which I conceive to be the meaning of Jesus,—that we should make our petitions in His spirit. When I pray "through Jesus Christ our Lord" I am asking that my prayer should be tested by His spirit; passed through the sieve of His mind and will, as it were, so that anything in my prayer that is out of harmony with Him might be excluded.

I would like to take these words and ask you to live with them for a week. Say them to yourself every morning as you leap out of bed: "Through Jesus Christ our Lord." Live each day of this week "through the power of Jesus Christ our Lord." Pass your thoughts through the medium of Jesus Christ our Lord. Dare to claim the privileges that are yours "through Jesus Christ our Lord." And so at least for a week teach yourself to look through the eyes of Jesus Christ our Lord.

Supposing that for a week we look at *ourselves* through the eyes of Jesus Christ our Lord. I think we should have to give up our complacency, that soul-destroying smugness by which we think of ourselves as pretty decent people, earning our living, living a respectable life, giving a fair proportion of our time to enjoyment. Supposing instead of our accepting ourselves as not such bad people after all, it should be given us to see ourselves through the eyes of Jesus Christ our Lord, would it not work a wonder within us? A man sat in my room the other day and said, "I am going to ask you a strange question: What do you honestly think of me?" The answer is very unsatisfactory. I can only see him through the eyes of scant knowledge. All my prejudices, and likes and dislikes, and admirations, modify my vision. What matters is what Jesus Christ thinks of him. So for one week look at yourself through Jesus Christ our Lord.

Then look at *man* through His eyes. We are so indifferent to one another. Rarely do those whose lives touch ours break into the quiet waters of our life. Even

to our dearest we are ships that pass in the night. We don't concern ourselves much about other people. We affix our ready label to them and pass on. When we begin to look through Jesus Christ our Lord we see something more of the heart-break, the inner problem, the fine qualities in our neighbor, the kindness that lies underneath that brusque manner, the courage it must take to keep those eyes smiling with all there is to bear, and we realize a most liberating truth, that God loves that man whom we have passed by, as much as He loves us, and that fact, once realized, is the only basis of that love for our neighbors which Jesus commands.

Look for a week at *the world* through Jesus Christ our Lord. It is so easy to get into a curious attitude in regard to the world, that kind of detached attitude, taking its judgments from the newspapers, rather disturbed if a certain firm stops paying dividends, but never realizing that we are part of the world, that we ought to have world vision, and a sense of world responsibility. We think France ought to be more amenable, and America ought to cancel war debts, but we are standing by as those who watch a pageant happening. We are waiting for our leaders to lead us somewhere, but when you look through the eyes of Christ at the world, it is as though the whole world's disease and torture were breaking His heart. And you cannot stand by then and watch, you have got to shoulder some little bit of the burden. You have got to make a study of India or China or Africa until you can pray intelligently about its needs. You have got to say to yourself, "I am going to study and understand this problem and make some contribution to its solution before I die." Once a man sees the world through Jesus Christ's eyes he has got to get busy and do something about it.

We have spoken of asking through Jesus Christ our Lord, we have spoken of looking through Jesus Christ our Lord, I want my last word to be a word about coming through Jesus Christ our Lord. "No man," said Jesus, "cometh unto the Father but by Me." Does it mean that David could not come to God, or that a good Hindu living up to his light could not come? Jesus did not say, "No man cometh unto God except through Me." He said, "No one cometh unto the *Father*" because it is only through Him that we perceive God to be a Father. To what kind of a God did these others come? They were coming to a God who was not the true God at all, but to a false caricature of Him.

In Jesus we have seen a God who does not stand

*Dr. Weatherhead is a well known English writer on psychology and religion. The present article is abbreviated from a fuller discussion in *The Christian World*, of London.

aloof from us, but enters into our life, identifies Himself with us, suffers through our sins, and uses every means, except coercion and unworthy fear, to bring us to Himself. When we look at the Cross and see there a picture of a God who, in Jesus Christ, will suffer all that Gethsemane and Calvary mean in order to win our loyalty; a God who will love and love and love in spite of our hate and wickedness and indifference, seeking us with the untiring devotion of a shepherd seeking his sheep, with the unwearying persistence of a woman seeking her coin, with the tenderness of a father

seeking his child, then if we hold out through pride or selfishness or indifference it can only be because we do not see.

If only one could make people see what God's love is like, what sin costs Him, and what He can make of our life! One cannot do this. One can only say, "Look at Jesus: Jesus in the cornfields, Jesus amongst his friends, Jesus facing His enemies, Jesus on the Cross, Jesus risen, Jesus glorified, and go on looking and looking and looking until He does in the heart what no one else can do."

On Being a Minister These Days

By WILLIAM K. ANDERSON

Minister of Franklin St. Methodist Church, Johnstown, Pa.

THESE ARE DIFFICULT times in which to be a minister. We see heads of families in the wage-earning classes unable to secure work, sitting around home as their savings melt; we see technically trained men with twenty years of experience reduced to the wage they received when fresh out of college; we see young men, alert, personable and with diplomas, discouraged because the world does not need them; we see folks who were riding the crest four years ago wondering whether they can keep their own homes. We see church receipts drop week by week, special appeals refused point blank, missionary funds diminish, salaries reduced and budgets cut.

To deny the fact that these are hard days in which to be a minister would be idle. To neglect the fact that these are wonderful days in which to be a minister is nothing short of tragic. For Christianity, from the days of the early disciples, has had something to give to its adherents in hard times: a new faith, a new joy, a new centering of life.

Men and women today are conscious of need. People who were self-sufficient four years ago are realizing a new sense of dependence; people who had no cares except whether the market would make its usual gain each day are now living in the midst of a perpetual nightmare. They have to have something to cling to. A prominent minister of one of our big cities tells of a man who came into his office to sell him a household device at \$5.00 down and \$5.00 a month. It developed that the man had recently been let out of a managerial position that paid him over \$1,000 a month; it also developed that the man was less interested in selling the minister a washing machine than in getting a point blank answer to the question, "Do you honestly, man to man, believe in God?" With the minister's assurance that he did believe in God came a new courage to lay hold on life again. People are developing new

needs in these days which are exalting into prominence the fact that the church really still has something to give—a gospel of faith, and hope, and love which can transform life, not only from evil to good (we have never forgotten that), but also from frantic worry to inner peace, from fear to confidence.

We have been talking about saving the world for a long time. Our church members were to be the means of doing it through making their contributions to the great cause. And it is a great cause. But now we are faced with the definite problem of saving these who were to be the instruments of salvation. For many of them have proved to have a "prosperity faith" and now that the storms are descending and the floods are coming and the winds are blowing their frail house is crumbling. They are making a new demand upon the church. Can it give to these who stand in desperate need of spiritual guidance the same kind of inspiration and hope that the early church gave to its converts?

People used to come to church to show their loyalty, to please the preacher, to see their friends. These considerations still operate, but in addition one finds much more frequently a deep soul hunger that wants to be satisfied, questions which will not down and which clamor for answer. This offers a challenge to the minister (1) in the service of worship, (2) in his preaching and (3) in the pastoral calling.

We used to scorn the people who came to church to find peace and comfort. We can do so no longer. A stirring summons to build the Kingdom of God in a wicked world is still necessary and always will be, but today men need more than an ethical challenge. They need a vision of God and a relationship with Him which will give them "that peace which passeth understanding." The church which adapted its worship to the war-time demand for "lots of pep" is out of style now. It needs to make another adaptation—to work

for orderliness and quiet dignity. Otto has pointed out that at the bottom of the religious consciousness lies the sense of awe and reverence for the holy. The minister in these days may well read the sixth chapter of Isaiah and then seek, naturally and without stiltedness, to conduct such a service of worship on Sunday morning and evening as will help to give his worshipers a vision of God. Catching the vision will be the avenue not only to inner peace but also to ethical zeal.

As for preaching, if a man cannot preach now can he really claim to have it in him? The need for the gospel of Christ is apparent to anyone with half an eye and strong preaching grows out of that need naturally. I have heard the parishioners of a score of preachers say in the last year, "Our minister has never given us such sermons as he has been preaching lately." The same is doubtless true of hundreds, thousands. These are not the days for harmless homilies; the time demands powerful preaching—preaching that will bring light in darkness, comfort in sorrow, faith with the future all unknown, a consciousness of guilt when the devastations of sin are menacing civilization, a simple acceptance of forgiveness, a steadying belief that "all things work together for good to them that love God."

A few years ago one frequently met the idea that religion is not an essential element in the making of the modern world. The circulation of that idea seems to have declined with the circulation of money. The jaunty self-sufficiency and cockiness of yesterday are no longer the vogue. The prophets of "unyielding despair" have few followers. It is one thing to talk objectively about unyielding despair while driving down the avenue in the latest "eight"; it is another thing to hold it as a philosophy when trudging from one place to another looking for a job. Conditions to create an attitude of unyielding despair are here, but men find it unsatisfactory as a philosophy to live by. They want to hope. Today many are faced with the dilemma—faith or suicide. They are turning to the church for courage and many a preacher is accomplishing more today through his sermons than he ever did before, for he is able to give to these hungry souls a faith like that expressed by Washington Gladden in his poem "Ultima Veritas":

"In the bitter waves of woe, beaten and tossed about
By the sullen winds that blow from the desolate shores of doubt—
When the anchors that faith had cast are dragging in the gale,
I am quietly holding fast to the things that cannot fail."

Some time ago we had an idea that clubs and athletics and entertainment were the departments of church work which would in the end justify the continuance of the institution. People even suggested that churches should stop *holding services* and should begin to *render service*. Today ardent disciples of that point of view are ready to admit that the church renders its

greatest service through holding services which refresh people with new vision and courage and which inspire them to nobler living. Preaching is coming back to its own. Wherever ministers are ready to discard the musty accumulations of the "barrel" and are interpreting the problems of life today in the light of the Christian gospel, there are audiences that will listen. They will listen alike to words of assurance and to prophetic denunciation of personal and social sin, provided all is preached in love. They cannot fight back on matters of war and industry; present-day conditions have rendered real defense impossible.

So the preacher today who will

"Stand up, speak out, and bravely, in God's name" is finding joy in his service. O'Neill in "Mourning Becomes Elektra," a powerful portrayal of the ravages of sin upon human life, describes one of the incidental characters in these words: "Hills is the type of well-fed minister of a prosperous small-town congregation—stout and unctuous, snobbish and ingratiating, conscious of godliness, but timid and always feeling his way." One good thing can be said about these days—they are making that type rarer. There is no place in the ministry of today for timid way-feelers.

Reference has been made above to pastoral calling. The old adage is probably true, "A home-going pastor makes a church-going people," but it is not that consideration which is properly dominant today. To call in order to get people to come out to church is pastoral orthodoxy. To call in order to help people over the difficulties of life is today's demand. What a strain on a man's sympathy! What an ordeal to hear folks' stories and to be able to do so little about it! What a temptation to become professional instead of the genuine friend! Hard, but, again, rewarding.

Among young people there is also an enlarged opportunity. A more thoughtful attitude is evident, which in itself is an encouragement and a challenge. Their searching questions require frank and intelligent answers, as has been the case for many years. Certain it is that dogmatic appeal to tradition will not satisfy them. But the questions seem less captious today. They seem to reveal more understanding of life and more wistfulness with respect to finding the good which life has to offer. They are less impatient with reasonable authority; they are less devotees of experimental morals, at least with respect to each individual having to make his own experiments. They are less pledged to the "self-expression" cult. This attitude of youth is the church's opportunity. If they can be given a conception of the Christian religion not as something strange to normal life, but as the pathway to life itself, for the individual and for communities and nations, they will carry the vision with them into the active years ahead and will do their part in building a new world.

In addition, these days place upon the church a distinct obligation to identify itself with relief work in the community in which it works. Methods will vary with changing circumstances, but "I was hungry and ye gave me no meat" is not a charge which the Christian church can afford to have rightfully laid up against it.

Church Attendance: The Facts and Their Meaning

By ROGER W. BABSON

FOR SOME YEARS the Congregational-Christian Churches have felt that the first step in evangelism is to get people to attend church and *hear* the Christian message. As a foundation for such a campaign it was determined in 1929 to secure the actual facts as to church attendance. Thereupon a "Commission on Church Attendance" was appointed, made up of prominent ministers and laymen.

The first task was to select one thousand churches of the Congregational-Christian group for study. This meant that a test of the entire denomination would be made by taking one church in every five, selected from miscellaneous groups so as to cover city, country and suburban churches. The second task of the Commission was to get in touch with a layman (although in a few instances it was the pastor) in each of these one thousand churches who agreed to keep a careful record. The count began January 1, 1930, and is now in its third year. Comparative figures began to be available shortly after January 1, 1932, and the following is a brief summary of what they show:

(1) Reports received from 903 churches showed an average attendance per Sunday in 1931 of 114.4, as compared with an average attendance in 1930 in the same churches of 113.7. These churches are located in 42 states, the District of Columbia, and the Hawaiian Islands.

(2) There was an average church attendance during 1930 and 1931 of about 43 per cent of the membership in those churches. From this it is estimated that about 33 per cent of the membership—on the average—attend church each Sunday.

(3) Of these churches there are about eighty which have kept church attendance records for a number of years back. These records show that church attendance in Congregational churches reached its height in 1915; declined considerably to a low point in 1923; advanced somewhat in 1924 and 1925; fell again in 1926; and advanced again in 1927. Since 1927 there was a marked decline which happily is now apparently being checked.

Of course "two robins do not make a summer" and two years are not sufficient for a test. Hence, we wish

So while these are hard days in which to be a preacher, they are also exhilarating days. But no man who has his eyes primarily on the collection plate can feel that exhilaration. The big challenge to the church today is to give its message and by giving to make itself so indispensable to human life that it will in turn be adequately supported.

to wait some five years before giving a formal report. In the meantime, however, we have been endeavoring to help pastors solve their own problems of church attendance. As a step toward this end, the Commission has sent out a four-page questionnaire with sixteen questions divided under four heads, seeking thoughtful judgments as to how church attendance could be increased. Replies are still coming in, but my summary could be boiled down to the following:

A minister who sees his congregation dwindling may be quite sure it is due to one or more of these four reasons: (1) To sermons which are uninteresting, unintelligent and non-helpful to the *average* man and woman. (2) To the fact that those who attend his church are no more honest, kinder employers or employees than those who do not attend. (3) To a lack of spiritual influence in the home and school, and the bad example as to "church going" set by certain people in the community. (4) To the feeling that the church does not render a service which is desired enough to support it.

This means that to increase church attendance, a minister should systematically try to correct the above four handicaps.

For churches to close now or to "let up" is like hospitals closing during an epidemic. We say this because an epidemic of fear, such as is raging today, is as dangerous as an epidemic of "flu" such as raged in 1918. The need of the hour is not more money, more real estate, or more stocks and bonds, but rather more self-control, unselfishness, faith and courage. Self-control, unselfishness, faith and courage are spiritual qualities which cannot be secured from bankers or stores, but only from ministers and churches.

In this connection, let me say just a word to those laymen who are troubled and yet are not willing to take an hour and a half on Sunday morning for church attendance. For a man to expect spiritual help when he is not willing to give an hour or two a week to "showing his colors" and aiding the churches, upon which he is absolutely dependent, is to me beyond comprehension. Such a man does not deserve help and cannot logically expect it.

The Spiritual Challenge of the Economic Crisis*

By WILLIAM H. BODDY

Minister of the First Presbyterian Church of Chicago

THE ECONOMIC crisis has given the Church one more great opportunity for leadership. All about there is a confusion of voices. Wistfully men look for someone who shall have the strength and courage to show the way. Pathetically millions look for a return to conditions as they were, with no thought of the improvement of the fundamental spiritual bases of collective life. Never was there such a need for moral insight and moral adventure. Never has the Christian Church had such an opportunity to build moral convictions into the foundations of social and economic life.

What shall we do? Well, the tragic thing we may do was illustrated the other day in one of our great cities when a church leader ridiculed the seriousness of the depression, saying that at best it amounts to "a wolf at the garage door." A newspaper "columnist" printed his utterance side by side with a news story from a suburb of that city telling of the putting down by the police of a small riot on the part of men fighting for places at a municipal garbage pile. One thing the Church can do is to refuse to look at the situation in the white light of moral reality. But if she does, for her the summer will be ended and the harvest passed.

On the other hand, it is hardly the place of the Church or her leaders to outline an industrial program or the structure of a new economic order. It is the mission of the Church in these difficult days not only to relieve immediate suffering, but by persistent and passionate teaching to create a moral climate in which eventually must wither and die every institution that dwarfs human souls and in which the seeds of a kinder and more Christly social order can take root and grow. The Church's task has to do, not with economic method, but with economic motive. Nothing can be truer than the dictum that "the Church's only business is saving souls." But for that very reason she must exercise her saving strength in every area of life where human souls are being maimed and thwarted.

Some great underlying principles of Jesus' teaching the Church in this day must emphasize with courage and insight. The first is reverence for personality. By every method of His teaching and all the love of His flaming heart, Jesus sought to show the infinite value of every human soul. The Church must insist that this principle of Jesus is true everywhere in life and that any system or order that exploits men is sinful and stands condemned before Christ. In the conflict

for adjustment between men and machines there must be no doubt that the Church is on the side of men.

And then, too, the Church must dare to consecrate herself to faith in the solvent power of love. To fail to believe in the practicability of love, is to refuse to follow Jesus in the cardinal principle for which He lived and died. All we mean by undiscourageable goodwill, imaginative sympathy, cooperative sacrificial service, Jesus comprehended in what He called love. It will take nothing less than a kind of divine recklessness, a "life in scorn of consequences," to insist that today love in all the complex relations of life shall be the motive of individual and collective action; that our industrial order and our political systems and all our legislation shall be channels for the expression of love. Foolish in a world like this? Yes, as foolish as a cross upon a lonely hill! Some day the Church will have to dare the adventure of love, or admit that her Lord was but a drifting dreamer.

It seems, too, that there is a new imperative for teaching the Cross—not as a dogma of theology nor as the source of low-plained vesper hymns—but as a way of life. As we try to find the causes of the present distress we come at last to the ideal which has undergirded our society—the acquisition of wealth. This aspiration has become the very climate in which we live. Somehow the Church has got to change this underlying motive of men. It has got to call men, not to occasional acts of sacrifice, but to a life of glad and heroic self-renunciation. It must teach its industrial leaders that they were never meant to be lords over their fellow-men, but servants of them. In short, the Church, in this day, must teach that Jesus has undertaken nothing less than changing man, over the whole range of his life, from an acquisitive to a contributive being.

LOSS OF MORAVIAN LEADER

Rev. Arthur D. Thaeler, minister of the First Moravian Church of New York and a member of the Administrative Committee of the Federal Council of Churches, died on July 20, following an operation.

Dr. Thaeler was one of the best known clergymen of the Moravian Church in North America. In 1931 he represented the Northern American Province at the General Synod of the Moravian Church held in Germany. Prior to coming to New York, Dr. Thaeler had been pastor of Calvary Church in Winston-Salem, N. C., and of the Central Moravian Church in Bethlehem, Pa.

*Abbreviated from an article in the *Presbyterian Banner*.

CHURCH FEDERATION CALLS FOR PIONEERS!

By CHARLES R. ZAHNISER

Professor in the Boston University School of Theology

TWO FACTS IN the church federation movement today constitute a situation seemingly quite anomalous: on the one hand, many places where cooperative work is manifestly needed, including councils of churches without executive secretaries; on the other hand, numbers of men who want such positions and cannot understand why they are not given the jobs.

The explanation is in good part suggested by the last part of the statement just made; men seeking to enter the secretaryship of a council of churches as a "job" prepared for them are pretty surely fore-doomed to failure. Experience has shown that a successful executive secretary must be a man with the spirit of the adventurous pioneer. Most of the men who have wrought notable achievements in this work during the last twenty-five years either started the organizations with which they were connected or developed them from small beginnings. In some instances these men have been followed by others who apparently took the positions as "jobs" in which they tried to function along the channels they found already in use, doing one thing and another as it had been done or as it was brought to them,—much as might be expected of a clerk in a post-office,—and before long the work was lagging, financial support failing and the secretary hunting for another "job."

We certainly do need more federation secretaries, and more men and women giving themselves to cooperative work in other capacities. But the ones needed are the pioneers who realize that the frontiers are now right in their own communities, and who proceed to stake them out and uncover the resources which are at hand. The message of the old fable about "acres of diamonds" to be found in one's own backyard is applicable here. There are few communities where there is not now need of the development of interchurch cooperation, and the man who cannot further it where he is will seldom get far anywhere else.

The first qualification for leadership in federation work is enough of the insight and foresight of the pioneer to enable one to see what are the tasks right around him which the churches ought to undertake together, and what are the unrealized resources and how they can be made effective. The man who in this kind of a situation proceeds to work for the cause for its own sake will find that by using the opportunities he has he will make others for himself. Anyone who is thinking of trying to enter federation work today should read and ponder long over Kipling's "Explorer."

If he can do nothing for the cause where he now is, the probability is that he is just one more of those who, in Kipling's phrase, say

"There's no need of going further; it's the end of cultivation," and so remain

"Tucked away below the foothills, where the trails run out and stop."

The men who have made good as federation executives are those who found that

"A voice as bad as Conscience, rang interminable changes
On one everlasting Whisper, day and night repeated;—so;
Something hidden, go and find it! Go and look beyond the
ranges!—

Something lost beyond the ranges; lost and waiting for you. Go!"

A second qualification is the spirit of willing sacrifice which is ready to take the chance and pay the prices of success, whatever they may be. The man who has succeeded in this work is the one who has found himself driven by a compelling feeling that "Woe is me if I preach not this gospel!" His experience, again, has been that of Kipling's Explorer:

"Though the faith that moveth mountains didn't seem to help
my labors,

As I faced the sheer main ranges, whipping up and leading
down,

March by march I puzzled through them, turning flanks and
dodging shoulders,

Hurried on in hope of water, headed back for lack of grass;
Till I camped above the treeline; drifted snow and naked
boulders—

Felt free air astir to windward, knew I'd stumbled on the pass!"

Like the Explorer, also, he pressed right on, driven by that inner compulsion, even though he knew quite well

"Who'll take the credit—all the clever chaps who followed—
Came, a dozen men together, never knew my desert fears;
Tracked me by the camps I'd quitted, used the water holes I'd
hollowed,—

They'll go back and do the talking; they'll be called 'The
Pioneers!'"

He went insistently on, despite all obstacles,

"For my price was paid me, ten times over, by my Maker,—
But—You wouldn't understand it;—You go up and occupy!"

There are, of course, other qualifications. They are such as fit a man for executive functions in other lines of service. There is need also of technical training where possible; some knowledge of the techniques of survey, of community planning, of the organization of case-work and religious education and evangelism, but all these are secondary. What is more essential is the vision of the pioneer. What is most needed is local leadership in a thousand communities which is ready to sacrifice and to dare.

Special Week of Penitence and Prayer, October 2-8

THE FIRST WEEK in October has been set aside as a special period of penitence and prayer by the action of the heads of twenty-six of the leading Protestant bodies. The proposal for such an observance, in view of the grave difficulties confronting the nation and the world, originated in the General Assembly of the Presbyterian Church in the U. S. A. A similar suggestion also came from the Virginia Missionary Society of the Disciples of Christ. Through the Federal Council's Commission on Evangelism, the other communions were invited to coöperate in a simultaneous observance. The response has been so cordial that a nationwide observance throughout the major groups of American Protestantism is assured.

The plans for the week are being carried forward without any elaborate promotion and without the creation of any additional machinery or organization. Emphasis is being laid upon using the regular services of the week for a special emphasis upon penitence and prayer and also upon encouraging a personal and family observance by church members. Each denomination is expected to carry forward the observance in accordance with its own customs and traditions and without any attempt to secure a standardized procedure.

The call for the observance of the week, as issued by the officials of the coöperating denominations, is as follows:

"To the Pastors and People of the Churches of the United States of America.

"Greeting: Grace to you and peace from God our Father and the Lord Jesus Christ.

"We address you on urgent business. The Church and the nation face a grave and serious situation. There is on every hand physical and mental suffering. This condition has long continued and no one can point the way of escape. Our best men are powerless before the devastating effects of commercial distrust and moral confusion. While we long for the return of prosperity, we pray rather for the correction of those causes of distress without which prosperity may prove to be other than a blessing.

"In many areas within the Church there is urgent desire for a religious awakening. On every hand thoughtful Christians feel that the root of our trouble is moral and spiritual. All laws are moral laws and, while we cannot trace their working, of one thing we are sure, that out of the past has come the present. We reap what we sow.

"We have worshipped at the shrines of false gods—the false god of mammon, money, things; the false god of power, production, bigness; the false god of nationalism, individualism, social injustice; the false god of pleasure, amusement, disregard for things and times sacred; the false god of success, high living, careless thinking; the false god of magic, reaping where we had not sowed, profiting where we had not toiled.

"The Church dares not stand aside and whisper peace either to itself or to the nation when there is no peace. Only a national turning to God in repentance and moral restitution seeking His divine forgiveness will restore the spiritual health

of our people. We have looked for signs of repentance and the fruits thereof. We have not seen them. On every hand there is a demand for prosperity but little evident desire to return to the ways of faith and prayer. The times are giving us moral discipline. God waits on man's response. No social or political revival can come out of spiritual destitution, and no national awakening can arise out of religious indifference. The only adequate way is the way of Christ and the Cross.

"We therefore call upon our people to give themselves by an act of will, personally and corporately, in penitence and prayer to Almighty God. And in order to secure the spirit of fellowship in united intercession, we set apart the week beginning October 2, 1932, as a time when pastors and people shall search their hearts and conduct, and by personal dedication and public services appointed to meet the need of the hour discover for themselves and for the nation the way to peace and power.

"The Grace of the Lord Jesus Christ be with you brethren.

"On behalf of our respective churches,

"Yours fraternally,

C. Oscar Johnson, President, Northern Baptist Convention.

H. K. Ober, Moderator, Church of the Brethren.

L. K. Williams, President, National Baptist Convention.

Carl S. Patton, Moderator, National Council of Congregational Churches.

Homer W. Carpenter, President, International Convention of the Disciples of Christ.

C. W. Locher, President, Evangelical Synod of North America.

Bishop J. F. Dunlap, Evangelical Church.

Walter C. Woodward, General Secretary, Five Years' Meeting—Society of Friends.

John W. Whisler, President, General Eldership of the Churches of God in North America.

Bishop Edwin H. Hughes, Methodist Episcopal Church.

Bishop John M. Moore, Methodist Episcopal Church, South.

Bishop George C. Clement, African Methodist Episcopal Zion Church.

Bishop Elias Cottrell, Colored Methodist Episcopal Church.

John Calvin Broomfield, President, Methodist Protestant Church.

S. H. Gapp, President, Moravian Church (Northern Province).

J. Kenneth Pfohl, Moravian Church (Southern Province).

Charles W. Kerr, Moderator, General Assembly of the Presbyterian Church in the U. S. A.

Malcolm S. Taylor, Director of Evangelism, Protestant Episcopal Church.

Henry J. Christman, President, General Synod of the Reformed Church in the U. S.

Edward Dawson, President, General Synod of the Reformed Church in America.

Bishop Robert W. Peach, President, General Council of the Reformed Episcopal Church.

Corliss F. Randolph, President, General Conference of the Seventh Day Baptist Church.

Bishop H. H. Fout, United Brethren in Christ.

F. H. Knubel, President, United Lutheran Church.

G. A. Brandelle, President, Evangelical Lutheran Augustana Synod.

Charles S. Cleland, Moderator, General Assembly of the United Presbyterian Church."

A series of suggested topics for meditation and prayer for each day of the week, October 2-8, has been prepared. They are designed to focus attention upon the attitude of the individual, emphasizing the fact that all our social and economic problems are in the last analysis problems of personal motives.

The general themes for the successive days are as follows: Sunday, The Examined Life; Monday, Penitence; Tuesday, Confession; Wednesday, Acknowledging God's Sovereignty; Thursday, Prayer; Friday, Consecration; Saturday, Discipleship.

The Committee appointed by the Federal Council's Commission on Evangelism to assist the coöperating denominations in the plans for the simultaneous observance consists of Rev. Lewis S. Mudge, Stated Clerk

of the Presbyterian General Assembly; Rev. Frederick H. Knubel, President of the United Lutheran Church; Rev. Charles E. Schaeffer, General Secretary of the Board of Home Missions of the Reformed Church in the U. S.

To Rev. Hugh T. Kerr, minister of the Shadyside Presbyterian Church of Pittsburgh, the Committee is indebted for taking the chief responsibility for drafting the call for the observance of the week and the outline of the suggested topics.

A pamphlet including the call, the topics for meditation and prayer for each day and suggestions for practical procedures in securing the largest spiritual value from the observance has been issued by the Federal Council's Commission on Evangelism and can be had upon request.

Council Replies to English Manifesto on War Debts

THE REPLY OF the Federal Council of the Churches of Christ in America on July 10 to the manifesto signed by more than fifty distinguished Christian leaders of the major church bodies of England, who had appealed to the churchmen of America and other lands "to press for the cancellation of reparation payments and of international war debts," has attracted widespread attention and received much favorable comment. The Federal Council's reply seems to have been treated by the public as a well-balanced, discerning and truly Christian appraisal of the problem.

The Federal Council points out to the British churchmen that although in its constituency "there is as yet no complete agreement as to a practical solution of the problem" there is a common mind as to the spirit in which the question should be approached. "Our primary interest as Christians," the reply declares, "is to release in the life of the nations the spirit of forgiveness and reconciliation to which the Christian Gospel summons us and which is the supreme need of the world today." Strong emphasis is placed, also, upon the responsibility of the Church to "lay special stress upon its teaching of the oneness of the human family and the interdependence of nations."

The full statement, as adopted by the Federal Council's Administrative committee, was as follows:

"The Administrative Committee of the Federal Council of the Churches of Christ in America acknowledges the receipt of the impressive and moving 'Appeal for the Remission of Reparation Payments and International War Debts,' addressed to Christians in their own and other lands and signed by more than fifty Christian leaders of the major church bodies in England. In reply the Committee makes the following statement.

THE CHRISTIAN INTEREST

"In approaching the question our primary interest as Christians is to release in the life of the nations the spirit of forgiveness and reconciliation to which the Christian Gospel summons us and which is the supreme need of the world today. We are all at one in our conviction that the emphasis should be placed chiefly not upon legal claims but upon the cooperative effort of all to find solutions productive of the largest common good.

"We are further agreed that in the present world distress and turmoil the Christian Church must lay special stress upon its teaching of the one-ness of the human family and the interdependence of nations. Patriotic motives should be guided and controlled by motives of Christian brotherhood. True patriotism will seek the well-being not only of one's own nation but of mankind. Human personality and its development through fellowship among all peoples constitute a primary concern of the Christian churches.

"The Administrative Committee of the Federal Council of the Churches of Christ in America therefore holds that the solution of the war debt problems is a matter of vital interest to the churches. It involves principles of right and justice. It vitally affects the welfare of millions now living and the destiny of millions yet unborn.

"Within our constituency, however, there is as yet no complete agreement as to the practical solution of the problem. Some are convinced that the United States should on moral as well as on economic grounds accept full cancellation. Others hold that the debts should be paid in full, believing that such obligations cannot be set aside without undermining the basis of confidence between governments. Still others believe

that some middle ground should be sought between the two extremes.

"The Committee does not believe that either in law or in morals the inter-governmental war debts, voluntarily contracted by the different countries of Europe, are in the same category as the reparations imposed upon Germany by the Treaty of Versailles. We recognize, however, that reparations and debts are now in fact closely linked and that the reduction or cancellation of reparations is practically impossible without affecting war debt payments to the United States. Insofar as the European peoples are relieved of the burden of the debts a corresponding burden is placed upon the American people. This burden the United States would doubtless not be willing to assume if it were urged by other peoples as something to which they were by right entitled, but the United States ought surely to be willing to consider the matter when it is proposed as a question of Christian brotherhood and mutual helpfulness.

"The Committee recognizes, moreover, that the lowered price level and the rise in the value of gold mean that in terms of goods or of the labor required to produce them the debtor nations are now compelled to pay the United States more than was anticipated by us or by them when the present debt agreements were made.

"It is the conviction of the Committee that whatever may be the theoretical justification for paying reparations or war debts, the existing world situation renders attempts to continue them on their present basis futile and harmful. What we urgently need is to restore mutual confidence and to set in motion again the currents of trade. For this the Administrative Committee believes that a revision downward both of war debts and of reparations is essential. We believe that, in common with other nations, the United States should be prepared to accept a new settlement.

WAR DEBTS AND ARMAMENTS

"New war debt agreements, however, should be accompanied by assurances on the part of the debtor nations that the money thus remitted will not be spent directly or indirectly for increased war preparations. The amounts due the United States on account of war debts are far smaller than the expenditures of the debtor nations on their military establishments. A downward revision of the war debts should, therefore, go hand in hand with substantial reductions in the military and naval budgets of the debtor nations. Until the debtor nations of Europe show strong determination to reduce their armaments, thereby fulfilling their pledges made in the Versailles treaty, we believe it will be difficult to persuade the American people to make further reductions in the debts of those nations to the United States.

"We believe, in summary, that a new war debt settlement is called for and that its terms should be based upon the existing world economic situation, the program of the European nations for the reduction or cancellation of reparations, and general agreements for the reduction and limitation of the military expenditures of the nations.

"In taking this stand we look earnestly to the day when nations no less than individuals shall be truly Christian in their mutual relations and attitudes, shall recognize that they are members one of another and shall be ready in a spirit of brotherhood to bear one another's burdens."

The General Conference of the Methodist Episcopal Church, at its meeting last May, took action of the same general tenor. The General Synod of the Reformed Presbyterian Church made a similar declaration in 1929.

NEW STUDY OF CHURCH AND STATE

A comprehensive study of the relation of Church and State, including an inquiry into controversial questions as to the part of the Church in "politics," is now being carried on under the auspices of a representative committee of churchmen created by the Federal Council. The study has been undertaken with a view to shedding light upon a problem which greatly confuses Christian people today. The Research Department of the Council is responsible for the study.

Outlining the timely significance of the study, Dr. F. Ernest Johnson, Executive Secretary of the Research Department, says:

"There is a very wide range of opinion among members of the Protestant churches as to the propriety of participation on the part of the Church in political processes, such as the election of public officials when moral issues are believed to be at stake and the enactment of legislation which is held to be in the interest of public welfare. There is also confusion as to the limits of the authority of the State in matters of conscience. This issue was brought forcibly to public attention in the Macintosh case when the Supreme Court decided that a man who could not agree without reservation to bear arms in defense of the country was not eligible to citizenship. The dissenting opinion of Mr. Justice Hughes is supported by large groups of church people and yet there is apparently no consensus within the churches on this question.

"The current study is surveying the historical background of the present situation, analyzing and comparing positions taken on the subject by different religious bodies in America and gathering opinions from church leaders concerning the extent to which any type of political action on the part of the churches is proper and desirable."

New World Friendship Project for Children

THE FOURTH PROJECT of international goodwill on the part of American children and young people has been announced by the Committee on World Friendship Among Children. The symbol chosen for this new project is a "Friendship Folio" which will contain messages to the children of China, especially pictures which the children will appreciate, including camera photos of the senders, their homes and schools. The Folio will have artistic designs on the covers suggesting the friendship of the Chinese and the American peoples.

The Department of Education of the Republic of China has informed the American Committee that it will be glad to coöperate in the project by receiving and distributing the Friendship Folios in the schools of China.

The project may be undertaken at any time between October, 1932, and August, 1933. The Folios will be presented to the schools in China in the fall of 1933, probably on October 10, when the establishment of the Republic is celebrated.

The cost of the Folio is only 60c postpaid. It may be secured from the Committee at 287 Fourth Avenue,

New York, together with a folder giving complete directions to Sunday school teachers and other leaders of children and young people who desire to have their groups participate in this fascinating enterprise of international appreciation.

The Committee on World Friendship Among Children, which was instituted by the Federal Council in 1925, has already carried on three enterprises of international education, the first consisting of Doll Messengers of Friendship sent to Japan, the second of Friendship School Bags sent to Mexico, and the third of Friendship Treasure Chests sent to the Philippine Islands.

Another project to be carried out in public and private schools during the coming year consists of sending goodwill messages to the children of other lands. Two messages will be selected for broadcasting and publication in this country and abroad on World Goodwill Day, May 18, 1933. All the messages will be bound together in volumes and sent to the League of Nations. Hon. William John Cooper is chairman of the committee which is to have the responsibility of selecting the outstanding messages.

Indianapolis Host to Quadrennial Meeting

THE QUADRENNIAL Meeting of the Federal Council of the Churches of Christ in America will be held in Indianapolis, Indiana, December 6-10, 1932. The Indianapolis Church Federation, Rev. Ernest N. Evans, Executive Secretary, has for some months been making plans for this representative gathering of American Protestantism. A special Committee on Arrangements, under the chairmanship of Rev. Jean S. Milner, minister of the Second Presbyterian Church of Indianapolis, is responsible for the local planning.

The Hotel Severin will be the Council headquarters.

One of the subjects on which special attention will be focused is the report of the Committee on Function and Structure, which during the quadrennium has been making a thorough study of a possible reorganization of the Council in the interest of greater effectiveness and a still closer connection with the constituent denominations. The Report of this Committee, which will be presented by Dr. George W. Richards as Chairman, is expected to outline the future major policies of the Council.

A new draft of the historic "Social Ideals of the Churches," which has been in process of preparation for the past four years as the result of action taken at

the last Quadrennial Meeting held in Rochester, New York, in 1928, will be submitted at the Indianapolis meeting. The Chairman of the committee which has been preparing the new draft is Dr. Edward T. Devine.

A report on the relation of church and state, analyzing the complicated questions involved in the relation of religious organizations to so-called political questions, will be presented by a special committee headed by Professor William Adams Brown, Chairman of the Research Department, which has been directing this study.

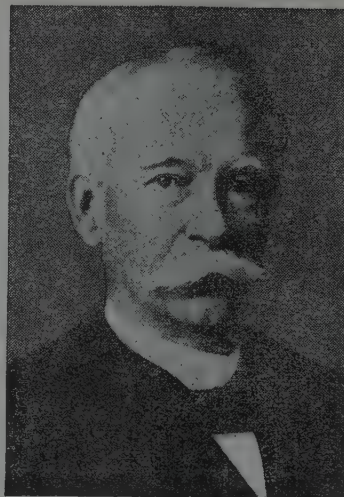
Special attention will be given to the spiritual life and witness of the churches, especially in view of the present conditions in the nation and the world.

The Committee on Program, which consists of Dr. J. Ross Stevenson, Chairman, Dr. Peter C. Wright, Dr. Frederick L. Fagley, Dr. Charles E. Schaeffer, and Dr. L. W. McCreary, expects to present the main outlines of the agenda in the next issue of the BULLETIN.

Bishop Francis J. McConnell, as President of the Council, will preside at the opening sessions of the Quadrennial Meeting until his successor as President for the ensuing period is elected by the Council.

Dr. Sanford Joins the Church Invisible

THE DEATH AT Middlefield, Conn., on July 3, of Rev. Elias B. Sanford, D.D., meant the passing of the man who played the most pioneering rôle in the creation of the Federal Council of the Churches of Christ in America. Many others had important parts in the rise of the movement for practical unity—such as Charles L. Thompson, William E. Dodge, William H. Roberts, Frank Mason North, William Hayes Ward, James H. Garrison, Lemuel Call Barnes and Rufus W. Miller—but Dr. Sanford was the one without whom the Federal Council, so far as human appraisal can see, would not have been. The title of



REV. ELIAS B. SANFORD, D.D.

“founder” can hardly be given to anyone in connection with a movement which sprang up in response to a widespread sense of need in many different groups and in many parts of the country, but, if the title were to be conferred upon any single person, it would certainly belong to Dr. Sanford.

A Congregational minister who, during the earlier decades of his life, served parishes in Connecticut, Dr. Sanford came to the intense conviction that the inner unity of the churches, springing out of their loyalty to one Lord, made a visible and effective manifestation of unity a vital necessity. At the age of fifty-two, when many men in the ministry feel they are coming to the “dead line,” Dr. Sanford helped to found the Open and Institutional Church League, for the purpose of furthering a concern for social welfare in the churches. This was followed by the National Federation of Churches and Christian Workers, an organization of local groups interested in cooperative work. Thus the way was prepared for a federation of the denominations themselves, as projected at the great Interchurch Conference on Federation in 1905, which prepared the constitution and plan for the Federal Council. From 1905-1908, Dr. Sanford persuasively interpreted the proposed federation to the various denominations. All eyes turned to him as the first executive of the Council, and he filled the post of Corresponding Secretary from 1908, when the Federal Council came into being, until failing health led to his retirement as Honorary Secretary in 1913.

In the midst of an exceedingly busy ministry, Dr. Sanford never lost his scholarly interests. He was the author of a history of Connecticut and a history of the Reformation. In his later years, he became the historian of the movement that culminated in the Federal Council.

Since 1913, Dr. Sanford has lived quietly in his native Connecticut, always following developments in church cooperation and unity with the deepest interest and encouraging the staff and officers of the Federal Council by his prayerful sympathy and counsel. At the time of his death, he was in his ninetieth year. He was the third oldest alumnus of Wesleyan University.

The funeral was held at Middlefield, on July 5. The services, conducted by Rev. Samuel McCrea Cavert, General Secretary of the Federal Council, were characterized by the utmost simplicity, in accordance with the wishes of Dr. Sanford's daughters, who felt that only

such a service would be in keeping with the desire of their father and the spirit of his life. Few men have more completely revealed the quality of simplicity, which is a hallmark of true greatness, than Dr. Sanford.

It was especially fitting that Dr. Sanford's later years should be spent in a community that illustrates the spirit of Christian unity of which Dr. Sanford was the prophet. Middlefield today has a federated church, under the pastorate of Rev. Charles S. Applegath, who ministers to the entire vicinity. Even Roman Catholic youth share in the work and fellowship of the young people's society of the church.

Dr. Frank Mason North, who was closely associated with Dr. Sanford in the formative stage of the Federal Council and later became its President, has described Dr. Sanford's service in the following terms:

“Devotion to the high ideals embodied in the Council, a spiritual purpose that never accepted defeat, the winning qualities of a Christian gentleman, patience in the practical details of organization-building, gave Dr. Elias B. Sanford a distinguished place in the history of the American churches which no one who knows the facts will challenge.”

Dr. Charles S. Macfarland, who succeeded Dr. Sanford as the General Secretary of the Council, says of him:

“He was devoted, unselfish, patient and persuasive, with a faith that the doubts of others did not quench and a vision which the confusion of early days could not dim.”

The *Christian Advocate* truly sums up Dr. Sanford's unique place in these words:

“The Federal Council of the Churches of Christ in America is now so firmly established that few can recall the time when it was no more than an ideal,

cherished in the imagination of a few forward-looking men who were sick at heart because of the errors and sins of denominationalism, and who saw with clearer eyes than most the fatal weakness of a divided Pro-

testantism as a means of 'building Jerusalem' in this pleasant land. It was Elias B. Sanford, more than anyone else, whose faith kept alive the spark of hope for a better day."

Aid for Benevolence Work of German Protestantism

RECENT FIRST-HAND reports from Germany disclose distressing conditions among the Evangelical benevolent institutions and welfare agencies. The acute economic depression, coming on the heels of the post-war disasters, has ruined scores of smaller enterprises and has brought the greater ones—many of them looking back on a history of a hundred years or more—to the verge of bankruptcy.

The Inner Mission Union, the central organization which associates over 12,000 institutions, with approximately 390,000 beds or places, reports that from January 1, 1931, to March 31, 1932, 123 Protestant homes equipped with full residential facilities, had already been abandoned, and the list was growing from week to week. Fifty institutions for the care of non-residents were closed within the same period, and thirty-one stations for case-work. The 123 resident institutions have a total of 3,284 beds, and include hospitals, maternity hospitals, homes for incurables, for cripples, for inebriates, for infants, for children of school age, for backward and difficult or psychopathic children, for unmarried mothers; nursing homes and sanatoria; vacation colonies and rest homes for children and adults. The German Baptists have had to close two homes for tubercular miners, in a district where the "white plague" has been increasing its inroads on the undernourished population, and they have also been compelled to shut down their orphan asylum, sending the 150 children out to be cared for in private families.

Human need and suffering have increased by leaps and bounds, while the facilities for alleviating and helping shrink more and more.

This alarming situation has led the Central Bureau for Relief of the Evangelical Churches of Europe, which is the recognized relief arm of the American Churches constituting the Federal Council, to inaugurate a special appeal for German Protestant relief. Under present conditions it is hardly expected that any great sum of money will be raised. The main objective is to secure as numerous and widespread responses as possible. If every congregation in the country should give but a single dollar, it would mean more in moral effect, as an expression of our sympathy and understanding, than if a few churches or individuals made large contributions.

Amidst unprecedented political tension and upheaval, German Protestantism stands as a strong bulwark between the contending forces of excitable demagogues and rabid atheists. Without taking a partisan position

or in any way aspiring to political leadership, it is doing its best to urge clear thinking and conscientious effort in this field as well as in the endeavor to find a solution of the oppressive and complicated economic problems.

Can American Protestantism do less,—the question is now asked,—than strengthen the faith and courage of our fellow-Protestants in Germany who are putting up so gallant a fight against such heavy odds? Even in the face of heavy commitments and abundant troubles here at home, cannot our American pastors set aside one service or one mid-week meeting to present to their constituency the story of this new battle of the Reformation which is being waged overseas?

For the past several years, the Central Bureau has concentrated its annual appeal to the American churches on Reformation Sunday. In view of the fact, however, that many pastors may find an earlier date more convenient, the choice of the time is left entirely to them. An informational pamphlet for the pastor and a supply of leaflets for general distribution may be had, free, by addressing the Central Bureau for Relief, 287 Fourth Avenue, New York.

International Cooperation To Be Theme of World Alliance

The seventeenth annual meeting of the American Council of the World Alliance for International Friendship through the Churches will be held in New York City November 10th to 12th. An impressive list of speakers from both America and Europe has already been announced. The speakers from other countries include The Right Hon. Richard B. Bennett, Prime Minister of Canada; Dr. Julius Curtius, former Minister of Foreign Affairs in Germany; Dr. F. Siegmund-Schultze, Professor in the University of Berlin; Rt. Rev. Lord William Gascoigne Cecil, Bishop of Exeter, England; Count Hubert de Montbrison, of Paris. The American speakers include Hon. Silas H. Strawn, Chairman, United States Chamber of Commerce; President Mary E. Woolley, of Mount Holyoke College; Dr. Charles Clayton Morrison, Editor, *Christian Century*.

The Chairman of the Committee on Message is Hon. George W. Wickersham.

The general theme of the congress will center around the securing of group understanding as the most essential factor in re-establishing normal economic and social conditions.

PLANNING FOR THE CITY CHURCH

ANATIONAL interdenominational Conference on "The City and the Church in the Present Crisis" will be held in Chicago, November 29 to December 2. It will bring together denominational officials, home mission executives, city mission workers, city pastors, representatives of city federations of churches and others interested in the problems confronting the church in the modern city.

The announced objectives of the Conference are as follows:

1. To *See Together* the Church's Task in the City.
2. To *Plan Together* a common strategy for the City Church.
3. To *Devise Together* better cooperative methods and programs of City Church Work.
4. To *Speak Together* to the Church at large of the needs of the Church in the City.

An indication of the wealth of material which will be brought before the Conference is given in the following partial list of subjects and speakers:

"The City's Challenge to Self-Government," by Miss Jane Addams.

"The City's Challenge to the Church," by Rev. Charles Whitney Gilkey.

"The City as the Vortex of Struggle for Power," by Prof. Arthur E. Holt.

"The Fight for a Righteous City," by Prof. James Mullenbach.

"The Struggle for Self-Realization: Urban Mind," by Prof. Herbert N. Shenton.

"The Church in a Democracy," by Bishop Francis J. McConnell.

"What Has the Church to Give to the Individual?" by Rev. Allen K. Chalmers.

"What Has the Church to Give to the Cooperative Life of the City?" by Rev. H. Paul Douglass and Hon. Frank L. Loesch.

Ample provision will be made for group discussions and the findings will be gathered up in a report under the chairmanship of Dr. Charles H. Sears.

The Conference is to be held under the auspices of The Home Missions Council and the Council of Women for Home Missions, with the Federal Council of the Churches of Christ in America and the Chicago Federation cooperating.

The Conference immediately follows the celebration of the Fiftieth Anniversary of the Chicago Congregational Union, which has been responsible for an outstanding program of research and survey of city church work. Those who are planning to attend the national Conference are invited to arrive in Chicago in time for the closing session of the Celebration, to be held on Monday morning, November 28th, at which time there will be a presentation of "The Future Strategy of the Protestant Church in the Great City," illustrated by graphs and maps, summarizing the survey of Chicago churches.

Full information can be had by writing to Dr. William R. King, Executive Secretary of The Home Missions Council, 105 East 22nd Street, New York.

Advance in Evangelism Planned

AS A RESULT of the Conference on Evangelism held by the Federal Council at Northfield, Mass., in June, attended by fifty representatives of the cooperating churches, a program of evangelism was adopted which sets forth three major items for the coming year:

1. The deepening of the spiritual life through personal daily devotions, enrichment of public worship and church attendance.
2. Aggressive soul winning through personal work, educational evangelism, evangelistic preaching and the holding of special night-by-night services.
3. The conservation of evangelistic results by the care and culture of the new members and of the members who move from one community to another.

A pamphlet outlining the program in detail can be had upon request.

A series of one-day conferences on "Spiritual Advance" will be conducted by the Commission on Evan-

gelism, with the various denominational agencies cooperating, this autumn in the following cities: Baltimore, Sept. 26; Indianapolis, Sept. 26; Pittsburgh, Oct. 3; Washington, Oct. 4; Richmond, Oct. 5; St. Louis, Oct. 10; Cleveland, Oct. 17; Detroit, Oct. 24; Philadelphia, Oct. 31; Cincinnati, Nov. 14.

In January another cooperative tour, in the interest of stimulating evangelism in all denominations, will begin at Kansas City, Missouri, and continue for two weeks, visiting twelve centers for one day each.

In Ohio, the latter part of February, fifty one-day evangelistic conferences covering the State, county by county, will be held jointly by the Ohio Council of Churches and the Federal Council's Commission on Evangelism.

The theme of the year for the Commission on Evangelism is, "Forward Together with Christ in Evangelism." "Forward" indicates the direction in these critical days; "Together" indicates the cooperation that

is to characterize the work; "With Christ" expresses His supreme leadership.

As the result of the remarkable addresses by Roger Babson on Church Attendance at Northfield, as chairman of a Commission on Church Attendance for the

Congregational-Christian Churches, an interdenominational committee of ten to give guidance in a church attendance emphasis, September 1st to June 4th, was appointed. It is expected that great emphasis will be put upon this matter unitedly by all the churches.

SUMMER AND FALL RADIO PROGRAMS

THE EXTRAORDINARY range and influence of the radio programs sponsored by the church federations of the country and by the Federal Council of the Churches of Christ in America are well indicated by an incident connected with Dr. Goodell's radio ministry during the summer. His radio sermon on "The Book We Love," an interpretation of the significance of the Bible for human life, made so strong an appeal to a business man who listened in that he telegraphed, ordering 20,000 copies of the sermon in printed form for distribution among the employees of his firm.

During June and July the schedule of radio programs included the following periods, all of which met with a very warm response:

The Friendly Hour, by Dr. J. Stanley Durkee, Minister of Plymouth Church, Brooklyn.

The National Sunday Forum, by Dr. Ralph W. Sockman, Minister of the Madison Avenue Methodist Episcopal Church, New York.

Sabbath Reveries, by Dr. Charles L. Goodell, Secretary of the Federal Council's Commission on Evangelism.

During August, September, and October the schedule of speakers for the Sunday afternoon program is as follows:

High Lights of the Bible, from 4:30 to 5:00, over WJZ and associated stations, by Dr. Frederick K. Stamm, Minister of the Clinton Avenue Congregational Church, Brooklyn.

The National Sunday Forum, from 3:30 to 4:00, over WEA and associated stations, by Dr. Frederick H. Knubel, President of the United Lutheran Church, and Dr. Paul Scherer, Minister of the Holy Trinity Lutheran Church, New York.

The World of Religion, from 5:00 to 5:30, over WJZ and associated stations, by Dr. Stanley High, Minister of the First Congregational Church, Stamford, Conn.

Under a plan which became effective this year, three different schedules of Sunday afternoon programs, each schedule having three speakers, are offered. This means that at least nine different preachers are heard during the year, each one continuing for a period of at least three months. This arrangement for a wider range both of preachers and of types of services has already commended itself to the listening public, as is evidenced both by the number of stations carrying the programs and by the thousands of letters received from appreciative hearers. Each of the hours apparently has an enthusiastic and grateful clientele.

On November 1, the winter schedule, with Dr. Daniel A. Poling, Dr. S. Parkes Cadman and Dr. Harry Emerson Fosdick as speakers, will begin.

The daily period of Morning Worship, with a different minister in charge each day, is broadcast throughout the entire year at 8:15 A.M., over WEA and associated stations.

The Mid-Week Hymn Sing continues to be presented on Tuesday evening from 7:00 to 7:15 over WEA and associated stations.

"Old Songs of the Church" are presented Thursday evenings from 6:30 to 6:45 over WJZ and associated stations.

CHURCHMEN HAIL DISARMAMENT PROPOSAL

The highest officials of a score of the leading denominations joined on June 26 in a message to President Hoover, expressing warm approval of his "courageous proposal" for the reduction of armaments. The message was as follows:

"Your courageous proposal to the World Disarmament Conference that the nations reduce their armaments by one-third meets with our most hearty approval. We rejoice in your broad-visioned leadership in a matter which bears such vital relations to peace and human welfare. Your proposal to the Conference we regard as a high prophetic note in international relations.

"We believe that the great body of the membership in our churches will enthusiastically welcome your constructive leadership and will hope that its general acceptance may herald the opening of a great epoch in our world life.

"We are particularly pleased to note the primary emphasis you place on the Kellogg-Briand Pact. We believe that the pledges given by the nations in Articles I and II of this Pact should be continuously stressed as a basic world policy and that international procedures should be constantly shaped in the light of these pledges and principles.

"While we are expressing only our personal convictions and satisfaction, they are, we believe, in harmony with those of our church bodies, most of which have officially expressed their desires for drastic reduction in armaments by all nations."

The statement was made in response to an invitation from the Federal Council to the church officials to join in such a statement.

A similar message of appreciation of President Hoover's proposal was adopted by the Administrative Committee of the Federal Council at its June meeting.

The Federal Council has received from the English Council of Christian Ministers on Social Questions a copy of a remarkable statement endorsing President Hoover's proposal. The British document is signed by more than fifty distinguished leaders both in the Anglican and in the Free Churches.

First International Church Conference on Unemployment

The conclusions and recommendations formulated by the International Study Conference on Unemployment, held under the auspices of the Universal Christian Council for Life and Work at Basle, Switzerland, April 25-29, have now been published in pamphlet form. They have attracted wide attention, especially in European countries. The meeting at Basle was the first international church gathering called specifically to consider the attitude of the churches toward a specific economic problem.

The Conference at Basle dealt chiefly with international aspects of the present economic crisis. It declared that "the removal of the obstacles which prevent a world-wide economic cooperation and a free exchange of economic forces and services" is one of the most important considerations in dealing with the present problem of unemployment. Special attention was directed also to the problem of the inter-governmental debts and their relation to economic recovery. The Federal Council of Churches was represented at Basle by James Myers, its Industrial Secretary, and by Prof. Samuel McCune Lindsay of Columbia University, and Prof. Frank Graham of Princeton University who, on request, served as expert advisers.

The findings of the Basle Conference were published, in whole or in part, by over 2,000 European newspapers.

The full document can be had upon request of the Federal Council's Commission on Relations with Churches Abroad, which serves as the American Section of the Universal Christian Council for Life and Work.

Church Conference of Social Work Issues Message

The Church Conference of Social Work, organized under the Federal Council of the Churches of Christ in America as an associate group of the National Conference of Social Work, as a result of its meeting last spring has issued a message dealing with "the mission of the Church at a time of social crisis." The message deals chiefly with two questions: (1) the bearing of the present economic situation upon the Church's work; and (2) the attitude of the Church toward problems of family life.

The spirit and point of view of the message are indicated by the following quotations:

"From the point of view of the religious spirit and the Christian ethic, the profit motive cannot take first place in any phase of our life, but must give place to a primary concern for human welfare. We would call the attention of the churches and the American public to the fact that in the present crisis the securing of

enough funds for the relief of the destitute, both through taxes and through contributions to private social agencies, constitutes a grave necessity, and that all possible sacrifices must be made to prevent a tragic destruction of standards of living, which would result in the demoralization of a large portion of the population."

"One of the major needs of the present time, as indicated by moral confusion and the acuteness of the divorce problem, is the application of scientific intelligence and of Christian attitudes to the problems of marriage and the family. The religious spirit seeks in marriage not a selfish happiness merely, but an occasion for beautifying human life and providing a sound structure of home and family living, upon which the strength of national life depends."

"While there seems to be a decline momentarily in the number of divorces, yet the old problem of adequate preparation for marriage has not yet been solved. The divorce problem itself can be better solved by putting marriage on a secure basis than by emphasis on enactments, whether of churches or the State."

The full message can be had from the Federal Council of the Churches upon request.

International Problems Humanized

A new series of popular pamphlets issued by the Federal Council's Commission on International Justice and Goodwill demonstrates that discussions of the most complicated world problems need not be abstract, academic and uninteresting. The method is to present the pros and cons of the various international problems in the form of dramatic conversations. Dr. Sidney L. Gulick, who conceived this new series of pamphlets and is chiefly responsible for the preparation of them, writes in a way that cannot fail to be absorbingly interesting to the average reader.

The following titles have already appeared in this series:

- "Mary Quizzes John about Reparations and Debts"
- "Harry and Jack Discuss the American Navy"
- "Mrs. Jones and Professor Smith Discuss Disarmament"
- "Uncle Joe's Solution of the Japan-China Struggle"
- "Mrs. Jones and Mary Discuss the World Court"
- "James, John and Henry Discuss the Christian and the Patriot"
- "Coming to Grips with the War System"
- "What About Scrapping the Monroe Doctrine"
- "Mary and Professor Smith Discuss 'Sanctions'"

These pamphlets are offered at \$1.50 per hundred and are already being used by pastors and others interested in world peace for popular educational purposes. Sample copies of each of these pamphlets can be had free upon request.

Famine Relief Director Praises Missionaries

In an extensive interview given to the *New York Times* of July 24, Sir John Hope Simpson, Director General of Flood Relief in China, praised the missionaries for their assistance, which he regarded as having been indispensable. He said:

"In most parts of the flood area, particularly in Honan and North Anhwei, I do not think we could have managed without the missionaries. They worked on committees with our own people, and as they knew the Chinese and had nothing to gain for themselves, and the people trusted them, I do not think a penny was lost in that section. They were invaluable."

Describing the experience of one of the relief workers, a Chinese Christian, Mr. Kao, who was captured by the Communists, Sir John said:

"Mr. Kao, another of our men who were taken, argued with the Communists in public, told them that he was a Christian and if they wanted to kill him for that to go ahead and do so.

Then he told them he had been helping the poor, distributing food, and they cheered him."

According to Sir John, the rebuilding and repopulation of the Yangtse Valley in China, where at least 23,000,000 persons were rendered homeless and starving by floods, is one of the greatest tasks of reconstruction the world has ever known. There was an average of 670,000 persons, men and women, working at building dikes under the National Flood Relief Commission for 100 days. According to Sir John's estimate, probably 7,000,000 persons were cared for who would otherwise have died of starvation.

At a meeting of China Famine Relief Sir John made a report of his work on July 26. The Federal Council of the Churches of Christ in America and the Foreign Missions Conference were instrumental in launching the organization as a means of providing some American agency through which the spirit of Christian benevolence could express itself.

Labor Sunday Message, 1932

(Prepared by the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America.)

ON Labor Sunday, as on Christmas, the churches of Christ repeat the promise of peace on earth, goodwill to men. They seek to interpret for themselves and the world what this gospel of goodwill implies for our industrial civilization. On Labor Sunday, as on Easter Sunday, the churches acclaim the living Christ and declare that His spirit should guide all human relations. On Labor Sunday, as on the Day of Pentecost, the churches of Christ desire to speak with new tongues so that their message shall be understood by all men. The churches want their young men to see visions and their old men to dream dreams of a better world in which industry shall be planned to meet human needs.

The thing that really matters in any industrial system is what it actually does to human beings. For this reason no society that would call itself Christian or even civilized can tolerate such unemployment as we now see in our economic life. Unemployment terribly increases the strains which even in so-called prosperous times bring many to the breaking point. Homes are threatened and broken. There is more overcrowding as families double up in quarters which do not give adequate privacy. Resources are exhausted. Morale is undermined. Physical and moral resistance is impaired.

Those who depend upon income from savings suffer from reduced interest, rent, or dividends and, in many cases, this reduction has now gone to the vanishing point. But workers who lose their jobs are obviously more disastrously affected than the average investor since their margin of security is smaller.

Religious prophets have always de-

nounced the gross inequality between the incomes on the one hand of those who toil in factory, mine, farm, and office, and of those, on the other hand, who by inheritance, or privilege of ownership, or speculative investment derive an income not earned by actual service. The simple and searching comment of Jesus, when the rich young man whom Jesus loved at sight went away sorrowful because he had great possessions, needs to be remembered: "How hardly shall they that have riches enter the Kingdom of God." The constant suggestion of the parables of Jesus is that great wealth in the midst of poverty is a hindrance to the good life. This is still the fact. Inequality is a peril to the rich because it tempts them to a narrowing of their sympathies and a false scale of values. It is a curse to the poor because it means misery for under-paid, irregularly employed workers, crowded in unsanitary tenements, shacks or company houses, exposed to the constant fear of sickness unprovided for and of old age insecure. Our economic resources, our progress in invention and the arts, our social inheritance should now make possible a worthy standard of living for all if the organization of production and distribution were directed toward that end.

It is not denied that many persons of wealth are rendering great service to society. It is only suggested that the wealthy are overpaid in sharp contrast with underpaid masses of the people. The concentration of wealth carries with it a dangerous concentration of power. It leads to conflict and violence. To suppress the symptoms of this inherent conflict while leaving the fundamental causes of it

untouched is neither sound statesmanship nor Christian goodwill.

It is becoming more and more clear that the principles of our religion and the findings of the social sciences point in the same direction. Economists now call attention to the fact that the present distribution of wealth and income which is so unbrotherly in the light of Christian ethics, is also unscientific in that it does not furnish sufficient purchasing power to the masses to balance consumption and production in our machine age. Economists further point out that control of the great economic forces which affect the welfare of all nations cannot be achieved by any one nation acting alone. World coöperation is becoming more and more a practical necessity. This also is in line with Jesus' teachings of universal brotherhood.

The method whereby a just, brotherly, and scientific world social order shall be brought about is a question of major importance. The churches do not condone violence nor encourage resort to force, but look with sympathy on all peaceful and constructive efforts—by individuals, by labor, by employers, by social agencies, and by political movements—to accomplish

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the desired end. Among the measures which in our time may advance the cause of human welfare in the direction of that ideal social order which we call the Kingdom of God, are intelligent planning and direction of industry, credit and finance for the common good; an extension of minimum wage laws, and above the minimum wage the highest possible wage as distribution becomes fairer and the pro-

ductivity of industry increases; collective bargaining; coöperative ownership; and social insurance against accidents, sickness, old age, and unemployment.

The Christian religion demands the dedication of power to the more abundant life of humanity. Such consecration of talent especially in the fields of industry and statecraft must become a test of the Christian life. It is the special responsibility

of privileged classes to coöperate in movements toward economic justice, thus creating a spirit of fellowship instead of conflict in social progress. A similar obligation rests upon labor and its leaders.

With malice toward none and charity for all, the churches send their greetings on Labor Sunday to all who toil with hand or brain and look forward with them toward a better day.

News of Interdenominational Life and Work

Baltimore Calls Ross Sanderson

Rev. Ross W. Sanderson, on September 1, became the Executive Secretary of the Baltimore Council of Churches, the Maryland and Delaware Council of Religious Education, and the Baltimore Council of Religious Education, succeeding Dr. Robert Davids, resigned.

Dr. Sanderson was for eight years secretary of the Wichita (Kan.) Council of Churches. During that period he brought about an effective merger of this Council and the Council of Religious Education. He initiated the organization of the Community Chest in Wichita. For a time he was joint secretary of the Council of Churches and the Young Men's Christian Association. For the last three years Dr. Sanderson has been connected with the Institute of Social and Religious Research. The results of his comprehensive investigation will be reported in the forthcoming volume, "Strategy of City Church Planning," soon to be issued.

All who are concerned for the development of church coöperation rejoice in the prospect of Dr. Sanderson's leadership in such an important field as Maryland and Delaware and the city of Baltimore.

New County Council Launches a Publication

The recently organized Bergen County (N. J.) Council of Churches has given early sign of its vitality by beginning the publication of a news sheet designed to serve all the churches of the County and to develop the spirit of unity among them. The first issue of this little publication, entitled *The Council Courier*, appeared in June. Among the interesting items of coöperative work which it describes is the summer program of Daily Vacation Bible Schools carried on by the Garfield churches, with the coöperation of other churches in neighboring parts of the County.

Chicago Plans Aggressive Work during Exposition

Through its Commission on Evangelism, the Chicago Church Federation has addressed itself to the task of securing a vigorous program of religious work during the months from May to November, 1933, when The Century of Progress Exposition

will be drawing great numbers of people to the city. Emphasizing the need for a united front in meeting this challenging opportunity, the Committee on Evangelism has outlined a suggested program for all the churches, including the following points:

A new emphasis on regular church attendance and the deepening of the spiritual life of the members of the churches.

A special campaign of visitation evangelism carried on simultaneously in the churches.

An appeal to the pastors to take their vacations at some other time than the period when the Exposition is being held.

An effort to make the regular worship of every church as attractive and appealing as possible.

Illinois Plans Peace Declamation Contests

The Illinois Council of Churches has announced its second series of Peace Declamation Contests, to be conducted this fall. The contests in local churches are scheduled for Armistice Sunday. The State finals will be held in connection with the Annual Convocation of Illinois Pastors in Springfield, February 20th. The award for first place will be a four-year scholarship, plus \$400 in money.

Youngstown Holds First Interdenominational Young People's Institute

More than two hundred young people of high school and college age, representing 35 churches of 12 Protestant denominations, attended the first interdenominational young people's Summer Conference and Institute held under the auspices of the Youngstown (O.) Federated Churches during the week of July 10 to 17. The purpose of the Conference was to train young people for fruitful Christian service.

The Faculty was made up of many of the leading ministers and teachers of Youngstown, with special lecturers brought in from the outside. Dr. Fletcher Homan, Executive Secretary of the Federated Churches, served as the Dean of the Conference. In addition to the regular courses, provision was made for athletic games. At the final session of the Conference, a great religious play, entitled "The Rock," was presented by young people from the vari-

ous churches. This first Conference was so successful that it was unanimously decided to make it a regular part of the local church program.

What Youngstown has done has demonstrated the possibility of effective work along this line in any city, under proper leadership.

Fargo Women Have Radio Program

The Women's Church and Missionary Federation of Fargo, N. D., during the past three years has carried on an important radio program, providing once a month a broadcast based on the leading books issued for missionary education during the year. This program has met with so much favorable response that it has been enlarged until, during the past year, it has included a half hour every Tuesday afternoon from 4:00 to 4:30, and also a special music hour on the third Sunday afternoon. The programs have all been broadcast from Station WDAY.

The weekly programs have been in the nature of an abbreviated missionary meeting, opening with the playing of a hymn, including a special musical number and a brief address based on a chapter from one of the current mission study books. From time to time subjects of current interest along other lines are also included. So far as is known, the Fargo Women's Federation is the only organization presenting the mission study books over the radio in this way.

State Convocations of Ministers Planned

Plans have already been made for holding statewide convocations of ministers this year in at least twelve states. The places and dates of the meetings as tentatively outlined are as follows:

New York—Syracuse, Nov. 14-15-16
Wisconsin—Milwaukee, Nov. 28-29-30
Oregon—Portland, Dec. 12-13-14
Indiana—Indianapolis, Jan. 16-17-18
Kansas—Topeka, Jan. 16-17-18
Minnesota—St. Paul, Jan. 16-17-18
Nebraska—Lincoln, Jan. 16-17-18
Iowa—Des Moines, Jan. 18-19
Ohio—Columbus, Jan. 30, Feb. 1-2
Pennsylvania—Harrisburg, Jan. 30-31
Illinois—Springfield, Feb. 20-21
Oklahoma—Oklahoma City, Feb. 23-25

Dr. Roy B. Guild, of the Federal Coun-

cil, is secretary of the informal conference of representatives of the various state convocations.

Home Mission Leaders in Ozarks Plan for Coöperation

The third annual conference of the Ozark Interdenominational Committee brought together about one hundred church workers from the leading denominations represented in the Ozark region during the last three days in June. The group went on record as favoring the organization of an inclusive Ozark association "which, by means of an annual conference and by other means which would develop, would keep before the workers themselves and the people generally the purpose and work, not only of the religious forces but also the educational, economic, and welfare agencies which mean much in the development of a richer Ozark life."

Community Church Workers Report on World Service

At the annual meeting of the Community Church Workers of the U. S. A., last spring, a report of a special committee headed by Rev. M. W. Van Tassell, of the Oak Grove Avenue Community Church, Buffalo, outlined the principles which they felt should govern the giving of Community Churches to missionary and world

service programs. Some of the salient points in the report were as follows:

"Your Committee recommends that no money be given to boards that insist on expending this money in competitive situations. We believe that the same autonomy should exist in work which is done in other lands and we believe that the ultimate goal should be an increasing independence on the part of those places in which money has already been largely expended to bring about an indigenous church by use of native leadership."

"We need to realize that our churches will not drift into this world vision and it is only by constant and patient effort that our people will be brought to this mountain-top for their world perspective. We suggest that every church have a competent World Service Committee that will definitely arrange for training classes and continually work at this problem."

Indiana Has Conference on Coöperation and Comity

From June 6 to 10 a series of five conferences on "Coöperation and Comity" were held in five of the leading centers in Indiana: Evansville, Lafayette, Logansport, Fort Wayne, and Richmond. The conferences were held under the auspices of the Home Missions Council, the Indiana State Pastors' Convocation Committee, the Church Federation of Indianapolis, and the

Ministerial Associations in the five cities. They centered around the special problems of Indiana in the light of the new coöperative principles which were enunciated in the Home Missions Congress, held in Washington, D. C., in December, 1930.

Church Women Further Peace Education

The Joint Committee on International Relations, representing the Council of Women for Home Missions, the Federation of Woman's Boards of Foreign Missions, and the National Council of Federated Church Women, has just completed the preparation of five programs for use by groups of church women. These programs are on the cause and cure of war, disarmament, the World Court, the League of Nations, and militarism in education.

Accompanying each of these programs there is a packet containing reference material on the program, some general peace material suitable for use in a church or missionary meeting, and a copy of "How to Use the Objectives for 1932 of the National Committee on the Cause and Cure of War." These packets are to be loaned to a society on request and upon the understanding that return postage will be paid by the borrower. They can be bought, if desired, for \$1.00 each. The programs (minus the packets but with references indicated) may be secured upon

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request from the denominational boards or from any of the three interdenominational agencies.

Unite in Supporting Work Among Indians

The Home Missions Council and Council of Women for Home Missions have a new worker for interdenominational service in the U. S. Indian School, Flandreau, S. D., in the person of Miss Pauline Averill of Fond du Lac, Wisconsin.

Her father is Dean of St. Paul's Cathedral in that city. Miss Averill has made a special study of recreational activities and religious drama. Thirteen denominations contribute to the support of her new work. She has begun at once the study of life in the reservation homes and towns of the pupils, general attitudes, and vocational opportunities open to the Indian boys and girls going to towns and cities.

"Religious Liberty and Mutual Understanding"

A summary and interpretation of the National Seminar of Catholics, Jews, and Protestants, held in Washington, D. C., March 7-9, 1932, has appeared in the form of a booklet of eighty pages entitled "Religious Liberty and Mutual Understanding." It is edited by Bruno Lasker, who had an important part in the plans for the Seminar. The report brings together the more important informational material presented to the conference and gives a well-balanced picture of the different points of view brought out in the discussions. It can be secured from the Secretary of the Conference, Rev. Everett R. Clinchy, 287 Fourth Avenue, New York.

Summer Engagements of the Council's Secretaries

Among the summer engagements which have been filled by various members of the Federal Council's staff are the following:

Rev. Henry S. Leiper, Secretary of the Commission on Relations with Churches Abroad, has been preaching in the American Church in Paris, while the pastor, Dr. Joseph W. Cochran, has been in this country.

Dr. F. Ernest Johnson, Secretary of the Research Department, has been giving courses in the Department of Religious Education at Teachers College, Columbia University.

Rev. Walter W. Van Kirk, Associate Secretary of the Commission on International Justice and Goodwill, participated in the Congregational Seminar on International Relations at Lake Sunapee, N. H.

Rev. Jesse M. Bader, Field Secretary of the Commission on Evangelism, and Dr. Benson Y. Landis, Associate Secretary of the Research Department, were two of the leaders at the summer conference of the Reformed Church in the U. S., held at Collegeville, Pa.

Dr. Worth M. Tippy, Secretary of the Commission on the Church and Social Service, made a study of the conditions in the Bonus Expeditionary Force in Washington and cooperated with the Washington Federation of Churches in working out plans for a ministry to the needy men and women.

Rev. Everett R. Clinchy, Secretary of the Committee on Goodwill between Jews and Christians, was in Europe studying conditions in Germany, Poland, and Russia.

Rev. Samuel McCrea Cavert, General Secretary, gave addresses at Chautauqua, New York, at the Home Missions Institute, held under the auspices of the Council of Women for Home Missions.

James Myers, Industrial Secretary, lectured at the summer training school in social work, directed by Dr. William S. Keller in Cincinnati, for the training of prospective ministers.

Rev. Roy B. Guild, Associate General Secretary, participated in the interdenominational conference on Christian work in the Ozark area.

Rev. Sidney L. Gulick, Secretary of the Commission on International Justice and Goodwill, was one of the speakers at the Isle of Shoals Conference in New Hampshire in August.

One Way to Help the Unemployed

James Myers, Industrial Secretary of the Federal Council, is calling attention to a great service which local churches can render to families of the unemployed by making church kitchens available for canning. He suggests that the women's missionary societies may be willing to organize and direct the work. Farmers, the owners of estates and state departments of agriculture are often glad to contribute fruits and vegetables. Contributions of jars and sugar can be obtained, and thousands of families enabled to lay up food against next winter's need. "At Morgantown, West Virginia, which I visited recently," Mr. Myers says, "6,000 quarts of apples, apple butter, and tomatoes were canned, and over two hundred bushels of apples were dried in the community canning kitchens which were made available by the various churches in Morgantown."

News from the Churches of Other Lands

English Methodists Uniting

On September 20 the three great bodies of English Methodism, the Wesleyan, the United Methodist and the Primitive Methodist, will consummate their union in a single church. The Methodists of Great Britain have been singularly unanimous in their decision to effect the union and regard it as the fulfillment of John Wesley's desire "to keep all Methodists in Great Britain one connected people." The united body will have a membership of 1,272,827.

The impressive services celebrating the union are to be held in the immense Royal Albert Hall in London. The Federal Council of the Churches of Christ in America will be represented on this historic occasion by Bishop Francis J. McConnell, Dr. S. Parkes Cadman, and Dr. J. C. Broomfield.

Brazil Loses Protestant Leader

In the death of Prof. Erasmo Braga the

Protestant forces of Brazil, and indeed of all South America, have lost one of their outstanding leaders. Dr. Braga was a man of wide influence in educational and governmental circles and had done much to commend Protestantism in circles where its strength is still small. He was much sought after as a lecturer before literary and scientific groups.

One of Professor Braga's passions was church cooperation. He was Secretary of the Coöperative Committee representing the Protestant forces in Brazil and played a very important part in the organization of the recently formed Federation of Churches in Brazil.

German and French Christians Work for Fellowship

A happy illustration of the new influence in behalf of Christian unity transcending national lines is found in an organization of German and French Christians founded in 1920 and known as the Evan-

gelical Christian Unity Movement. Annual meetings are held in Germany and France alternately, bringing together earnest spirits from both countries to consider some of the major interests which bind them together as Evangelical Christians. The organization has also directed its efforts toward bringing about an exchange of students and lecturers between the theological faculties of the two countries. This is now taking place between Bonn and Paris and also between Giessen and Montpellier.

In Germany, the Chairman of the bi-national movement is Bishop Jensen of the Moravian Church; in France, Count Hubert de Montbrison, a young layman.

Archbishop Söderblom's Successor Consecrated

The consecration of the new Swedish Archbishop, Professor Erling Eidem, the successor of Archbishop Söderblom, who was known and loved far outside his own communion (Lutheran), took place on

May 22 in the Cathedral of Upsala. The representation of many communions in the consecration suggests that the new Archbishop shares the international and interdenominational outlook of his famous predecessor. Representatives of the Archbishop of Canterbury, of the French Protestant Federation, of the Evangelical German Church Federation, of the Evangelical Church of Hungary, and of the Greek Orthodox Church, were in attendance.

Indian Christians on Mission to England

This fall a suggestion which was first made at the Meeting of the International Missionary Council at Jerusalem in 1928 is to be consummated. The message of that great gathering proposed that in the interest of a world-wide Christian fellowship the younger churches on the mission fields should share with the older churches what they had learned of Christ. In accordance with this proposal, the Indian Christians have been invited to send a mission to England. The invitation has been accepted and the group is to be headed by Bishop Bannerji. They are to visit important centers in Great Britain and Ireland and conclude their mission with a special service in St. Paul's Cathedral on December 12.

Professor Richter on the German Church Situation

Professor Julius Richter of the University of Berlin, who has many warm friends in this country, has recently summarized the present situation confronting German Protestantism in these words:

"The 'Away-from-Church' or Secession Movements, which are being stirred up periodically by freethinkers and socialistic circles, have almost become a familiar topic, but at no time have they succeeded in seriously threatening the existence of the Church. Today there are two other waves that are dashing against the Church; curiously enough they proceed from the extreme Right and the extreme Left. From the extreme Right it is the 'Tannenberg-Bund' which, aiming at creating a thoroughbred Germanic race and purging it from all semitic infusion, combats Christianity as an alien religion and would fain galvanize into life again the ancient Valhalla of the Germanic gods. More dangerous and comprehensive is at present the Movement of the Godless, which hand in hand with socialistic Communism is much to the fore among the working classes and propagated by Russia in every way."

In spite of this critical situation, Dr. Richter sees the spiritual vitality of the German Church expressing itself. Two aspects of this vitality which he emphasizes are the "Luther-Renaissance," which is evoking fresh interest in the great German Reformer, and the vigor of the theological movement, headed by Karl Barth.

AMONG THE BEST NEW BOOKS

Clear Light on Church Cooperation

INTERCHURCH COMMUNITY PROGRAMS. By Charles Reed Zahniser. Thomas Nelson & Sons, 1932, \$2.00.

COMMUNITY ORGANIZATION IN RELIGIOUS EDUCATION. By Hugh Hartshorne and J. Quinter Miller. Published for the Institute of Social and Religious Research by the Yale University Press, 1932, \$2.00.

The fruits of twenty-five years of cooperative thinking and doing in the realm of church activities are here presented impressively by Dr. Zahniser. He has drawn from three fields of experience in addition to his earlier work as a successful pastor: first, from sixteen years' successful leadership as executive secretary of the Pittsburgh Council of Churches; second, from four years of educational experience as professor of Applied Christianity in Boston University and lecturer for the Federal Council of Churches in seminaries and universities; third, from intimate contact during twenty years with developments in all the leading councils of churches. The fellowship of secretaries of church federations in this period has grown in number from less than a dozen to more than one hundred executives and associates, all of whom have made their contribution to Dr. Zahniser's thinking.

Dr. Zahniser regards the coöperative movement as having "its ultimate sources in the nature of Christian philosophy and enterprise," with "its outlets and its course determined by the situations through which we are passing."

A man of action naturally writes a book that is full of action. The reader will be impressed by the vigorous and practical way in which coöperative programs of evangelism, of religious education, of social welfare, of social control, of comity are outlined and interpreted. The book will make a peculiar appeal to the community-minded pastor, the seminary student, the social worker who can appreciate the contribution of the Church to the improvement of human life, and to the church member who wishes to learn what the churches can do together to make conditions more nearly in accord with the teachings of Jesus.

Here is a text book for the schools which are training the clergy of the future. There are very few theological seminaries which do not profess to develop the coöperative attitude of mind and heart. The day is past when an "attitude" is adequate; the mind must be trained and the will must be directed. This book is a very definite contribution to the meeting of this need.

The book ought also to be the subject of study and discussion by every ministerial association in every city in the country. Here is the material for intensely interesting discussions at the Monday meetings of ministers and also at the meetings

of councils and federations of churches. The principles and the practical plans outlined by Dr. Zahniser are so sanely constructive and balanced as to be invaluable in helping any community to formulate a sound program of church coöperation for itself.

In "Community Organization for Religious Education" we have a more intensive study, based on a field survey, of coöperation in a highly important specialized field—that of the churches' educational work. It is to the Institute of Social and Religious Research that we are indebted for this much needed study, following the two earlier volumes, "Comity" and "Coöperative Protestantism in American Cities." The authors bring an unusual combination of qualifications to their task, Dr. Hartshorne out of his extensive research studies in religious education, Dr. Miller out of his practical work in developing coöperative programs in Connecticut.

The motive of this study is revealed in the following quotation: "Even were its methods (the church's), conceived in institutional terms, greatly improved, there is little reason for supposing that any one church, all by itself, could make headway against communal forces that play upon the child for many of his ninety-eight waking hours per week. The community is the great educator. But the removal of destructive influences and the upbuilding of those that make for character are tasks demanding the coöperation of all who seek the common welfare."

Thirteen agencies in eleven communities were selected for investigation in the preparation of this report. These agencies function in large cities, in counties, in states. They are as remote from each other as Virginia, Brooklyn, Minneapolis, and Denver. The agencies vary as to form of organization but are closely related because of their common task. This centers the interest on the task more than on the organization but does so without minimizing the importance of an organization that can function effectively.

The needs of the children are treated as the first consideration in the making of a program and the construction of the agency for the carrying out of that program. The intensive study of New Haven is reported very fully from this standpoint. That study shows how the task of religious education is inseparably related to all the other tasks of the church. This is indicated by references to comity, inter-faith coöperation, statistics and surveys, community conditions, social service.

It was inevitable that one who would make such an open-minded study and who has taken a leading part in unifying the forces of a great State (Connecticut) in one "Council of Churches and Religious Education," should write: "Local situations will determine whether this (agency) should be a council of churches or a council of religious education. At one point, however, experience is clear: there should be

only one such community agency for Protestant coöperation in religious education."

This book will be read with great interest. The development of the work of the Connecticut Council under the leadership of Dean Luther A. Weigle, as president, and Dr. J. Quinter Miller, as general secretary, will be followed with equal interest as a concrete translation of the ideals of the book into action.

The realization of a hope for a truly coöperative Protestantism seems nearer at hand. It requires that the churches be so related in spirit and in organization as to make it possible for the whole church to carry out the whole program of the whole church for the whole community.

ROY B. GUILD

Mahatma Gandhi at Work

Edited by C. F. ANDREWS
Macmillan. 1931. \$2.50

It is something over five years ago since I stepped off the Bombay Mail at Ahmedabad and made my way out to Sabarmati to visit at the Ashram of the great Indian dealist. That one visit was sufficient to kindle in me a glowing interest. He has many followers and admirers, from the widely heralded nine-year-old Krishna Kant, who went to prison shouting, "I am ready to die for Gandhi," and the Indian poetess Naidu, who calls him "the soul of India," to his beloved English friend and biographer, C. F. Andrews, and his American friend, Dr. John Haynes Holmes, who refers to Gandhi as "the greatest man now living in the world."

Mr. Andrews about two years ago published his condensed edition of the Mahatma's autobiography under the title "Mahatma Gandhi; His Own Story." The one serious omission was "the epic struggle in the Transvaal" to right the wrongs which had been done to the Indian community. This episode Mr. Andrews promised to give in a later publication and the present volume was written in fulfillment of this promise. Mr. Andrews had previously prepared another volume called "Mahatma Gandhi's Ideas." Accordingly, the new book is last of the trilogy presenting a complete picture of the man and his work.

The book is valuable because it gives in Gandhi's own words the dramatic story of the formative period of his life. In the "wilderness" of the Transvaal, during a sojourn that lasted from 1894 to 1914, he came face to face with "color prejudice" and the experience entered "like iron" into his soul. Outraged by the discriminations and insults that all Indians were obliged to endure, at unbelievable human cost he led the movement which culminated in the passage of the Indians' Relief Bill. Gandhi has never flinched in the face of great opponents, for it was General Smuts who put him in prison in South Africa and Ramsey MacDonald who now has him in jail in India.

Gandhi is a great story-teller; he pictures events with a master's touch, clearly,

simply, gently. The detailed account of the development of the Indian movement that Gandhi christened "Satyagraha," from the two words Satya (Truth) and Agraha (Force), that is "The Force which is born of Truth and Love,"—and its inevitable success when conducted under inspired leadership, will be considered by most readers the outstanding contribution of the book. Inasmuch as what he learned through bitter experience in South Africa he is attempting on a much broader scale in India, the volume constitutes a chapter in history that is of world interest.

J. S. ROBINSON

Carleton College, Minnesota

Strengthening the Peace Pact

BOYCOTTS AND PEACE. A Report by the Committee on Economic Sanctions. Edited by Evans Clark. Harper & Brothers. \$4.00.

An invaluable contribution to the literature on the peace problem. This volume contains the report of the Committee on Economic Sanctions. This Committee, under the chairmanship of Nicholas Murray Butler, working under the auspices of the Twentieth Century Fund, presents its analysis of the steps that must now be taken to strengthen the world's peace machinery. The policies recommended include the placing of an embargo against the shipment of arms to a treaty-breaking state. There is also included an analysis of the research findings of the economists and international lawyers which were used by the Committee in framing its report.

The book is of timely interest to thoughtful Christian people in view of the interest already manifested by many church leaders in the report of the Committee on Economic Sanctions.

What Price Preparedness?

ARMAMENTS YEAR-BOOK. Special Edition. Available in this country from the World Peace Foundation, 40 Mount Vernon Street, Boston, Mass. \$3.00.

DEATH AND PROFITS. A Study of the War Policies Commission. By Seymour Waldman. Brewer, Warren & Putnam, New York. \$1.50.

This special edition of the *Armaments Year-Book*, issued in Geneva, takes the place of the ordinary edition which would normally appear during the current year.

The present edition contains monographs on sixty-two countries. In the great majority of cases, these monographs give information on the principal characteristics of the armed forces of the country in question (standing army, militia, home forces, colonial forces, etc.), military command and administration, recruiting and period of service, organization and composition of armed forces, effectives of the army, air force, and navy, naval material and expenditure on national defense. Where the military air force is an autonomous arm, a special chapter is devoted to it.

Those interested in the church's peace program will find this volume an invaluable aid to an understanding of the disarmament question.

A penetrating analysis of the so-called "Universal Draft" movement in the United States is submitted by Mr. Waldman. The author refers to the testimony given before the War Policies Commission to substantiate his contention that the War Department's general mobilization plans do not, in effect, draft capital for war-time purposes. The author undertakes to show that the military generally are in favor of guaranteeing a six or seven per cent profit to wealth in war while at the same time life would be conscripted pretty much as heretofore.

Christian Problems in the Orient

CHRISTIAN EDUCATION IN JAPAN. Published by the International Missionary Council, 419 Fourth Avenue, New York. 1932.

LIVING ISSUES IN CHINA. By Henry T. Hodgkin. Friendship Press, New York. 1932. \$1.00 (cloth), \$.60 (paper).

EVANGELICAL CHRISTIANITY IN THE PHILIPPINES. By Camilo Osias and Avelina Lorenzana. The United Brethren Publishing House, Dayton, Ohio. \$1.50.

The comprehensive survey of Christian education in Japan, made by a Commission representing the Christian forces of Japan, the Foreign Missions Conference of North America, and the International Missionary Council, seeks to determine what place a Christian system of educational institutions has in a country which possesses a complete system of secular education. The report begins with a study of the Japanese Government's system, the excellence of which is readily recognized. Successive chapters describe the various Christian institutions for men and for women. The place of Christian educational institutions in Japan from the standpoint of their justification as evangelizing agencies, as permeating agencies, as character-building agencies, as training agencies, is fully treated. In the light of the actual results the Commission states that it "has no hesitancy in declaring that there is a large and important place for these Christian schools." But it believes that "quality is much more important than quantity." The recommendations, therefore, look to the improvement of the institutions in equipment, in the teaching force, and in educational methods. They urge the union of the theological institutions so that there may be only two—one for the eastern area and one for the western. They also urge the importance of a strong Christian university to serve as a fitting apex for the entire system.

The reader is impressed with the comprehensiveness of the Commission's work, their grasp of details, their realistic approach, the sanity of their judgments and

the value of their concrete recommendations.

Dr. Hodgkin's volume presents from the standpoint of the Christian missionary interest a thoroughly readable survey of present-day China. One regrets that no consideration is given to the disastrous conflict now in progress between Japan and China, although sections are devoted to China's relations with Russia and other foreign countries. The discussion, nevertheless, throws important light on the situation. The author authoritatively describes the China of today with its burning problems—economic, industrial, social, political, and international.

An interesting, reliable account of the Philippine Islands, their history, peoples, civilization, annexation, and aspirations for early independence is given by Mr. Osias, the Resident Commissioner from the Islands in the United States Congress at Washington, D. C., and his collaborator. Before coming to the United States Mr. Osias had served as Senator in the Filipino Legislature, and also for several years as President of the National University—a private institution with 6,000 students. As a Protestant Christian, he pleads with earnestness for early action by the United States granting the Islands the independence it has promised.

The Grounds for Christian Belief

A PREFACE TO CHRISTIAN FAITH. By Rufus M. Jones. Macmillan Co. \$2.00.

THROUGH EXPERIENCE TO FAITH. By Frederick K. Stamm. Abingdon Press. \$1.50.

IS GOD A PERSON? By Edgar S. Brightman. Association Press. \$1.25.

Professor Jones resurveys the world's confusion, with the calmness and serenity of a mystical Quaker with social vision, with the conviction that there is no "legitimate ground for a collapse of faith in the central truths of Christianity." On these there is a demand for deeper Christian unity. It is a searching but heartening volume from beginning to end, neither neglecting the severe moral order of the universe nor letting it obscure the fullness of divine love and grace.

Dr. Stamm gives a warm personal record, in persuasive sermonic form, of the acquirement of a living faith based on vital experience.

Prof. Brightman, who holds the Borden Parker Bowne Chair of Philosophy at Boston University, offers us a stimulating volume which reminds us of Professor Bowne in its originality, in its incisive analysis of personalism, in its contrast to realism and subjective idealism, and its vigorous contention that "the world of nature is the conscious experience and will of a cosmic mind." The author's conception of a "progressive" God, however, would seem to call for a pretty complete revision of accepted theological views.



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